

4587  
**A TREATICE OF**  
*Morall Philosophy contay-*

nynge the sayinges of the wyse,  
 wherein you maye see the woorthye and pythye  
 sayinges of Philosophers, Emperors, Kynges,  
 and Oratours: Of their liues, their aunsweres,  
 of what lineage they came of, and of what coun-  
 trey they were, whose woorthye sentences, notable  
 preceptes, counsailes, parables, and semblables,  
 doe hereafter followe. First gathered and partly

set forth by William Baldwin, and nowe the  
 fourth time since that enlarged by Tho-

mas Daulfreyman, one of  
 the Gentlemen of the  
 Queenes maiest-  
 ties Chap-  
 pell.

**I**f wylledome enter into thyne harte, and thy  
 soule deylght in knowledge: then shall counsell  
 preferue thee, and vnderstanding shall keepe thee.

¶ *Prover. ij.*

**Cum priuilegio ad impri-  
 mendum solum.**

1579.





To the vertuous & right  
honourable Lorde Henrye

Hastings, Thearle of Hunting-

ton, Thomas Paulfreyman his faithful

& dayly Oratour wisheth encrease  
of grace, knowledge, honour,  
long life, and prosperity.



Although I haue bene  
already sufficiently per=  
swaded y<sup>e</sup> your honour  
euen fro the cradle haue  
bene trayned bp in the  
path way of vertue and  
accozdinge to the profes=  
sion of a godly and true  
christian haue receiued  
instructions, aswell in  
the sacred scriptures, as also otherwise in prophane  
learninge: the knowledge of both which, with age  
hath largely growne, that ye neede not my helpe and  
furtherance, for the keeping of those thinges the bet=  
ter in memozy which ye haue with such diligence  
read: yet hauing an eye to your estate, vpc<sup>a</sup> whose  
shoulders, in time, some charge of this common  
wealthe is like to leane (as commonly it hapneth  
to al noble men, but most woorthely in dede to those,  
whome God hath endued with the gift of vnder=  
standinge & knowledge) I thought it not vnfit, to  
present vnto your good Lordship, this litle booke, en=  
tituled y<sup>e</sup> treatise of Moral philosophy, very expedi=  
ent to al estates but most necessary (as Aristotle  
saith in his Ethnicks) to those y<sup>e</sup> by vertu of know=  
ledge

## The Preface.

Iledge shal haue the gouernance of a cōmon wealth,  
whiche ought not onely to haue good willes to doe  
wel: but also exactly to knowe, and serch out with  
diligence some ready way and meane, wherby they  
may at al times as with a dearly beloued familiar  
(either in hart or in hande ) receiue such aduertise-  
ments and godly counsailes, as shal neuer seeme to  
swaue from such intentions, as be happely groun-  
ded in an honest and godly wil: that thereby not  
onely the true order and high estate of Princes , of  
nobilitie, and honoz, of iustice, and such other lyke  
vertues , may effectuallye bee knowne: but also  
of such to bee rightlye vnderstanded, put in vse &  
practised, by their due and peculiar offices , to the  
common comfort & commoditie of their countrey,  
purchasing to them selues the fauour and blessinge  
of god, and gatheringe together the incomparable  
treasures of faithfull and true harte, euen praier and  
praise , or payne and losse of life if neede shall so re-  
quire . Of which thinges for as much as this my  
labor doth entreat, & you of a godly dispositiō there-  
unto inclined, and like also hereafter to put in prac-  
tice: I thought it good to dedicate this my poore  
trauaile vnto your honour, that it might the rat-  
crepe forth vnder the safe conduit of your goodnes,  
vnto the hands of other that likewise are bent to  
seke forth and followe such godlye counsailes and  
swyete sayinges , as are in thys present treatise  
contayned , to thincrease of vertue and furthe-  
raunce of al such good and liuely moty-  
ons, as shal at al times redound to  
glozy & praise of god, & to the ne-  
cessary reliefe, ioy, & comforte  
of the cōmon welth. The  
spirit of god alwaye  
preserue you.  
Amen.



## Thomas Paulfreyman.

vnto the reader.



**P**roasmuch ( most gentle & vertuous reader ) as it fortunéd me of late ( being in the countrey ) to be in company w<sup>th</sup> my very frinde , and finding in his hand a booke wherewith he was passing the time (entituled & treatise of Moral philosophy ) which because I had not before seene I desired to haue it in my hande . And when I had partly read , not onely of the Philosophers liues and answers , but also of their good preceptes , godly counsailes , and wise sayings : I was not a little in loue therewith , but most hartely desired it of my frinde , til such time as I had thorowly reade it . That done , I called to remembrance the like worthy and notable sentences and good counsailes , that I often read in diuers and sundry other woorks . And to thentent by placing them together , I might the better keepe them in memory , and effectually bestowe some smale part of my tyme in such kinde of exercise , as should be to the glory of God ( who is chauctor of all goodnes , and furtherer of al good woorkes : and for thauoydinge of that pestilent and most infectious canker , idleness , whereby is engendred , as we commonly see by experience , such infection as shortely destroyeth both soule and bodye ) I minded this slender and small enterprise , which by his grace I haue most gladly finished . And after I had once againe diligently examined the said booke , & truly noting the effect of every

## The Prologue.

euery chapter: whereof they were written, whether they were of themselves perfectly one matter, or one mingled with another, I founde not onely in the one, but also in thother, such singular pleasure and earnest prouocation of often readinge, that as a manne euen in the middelt of a pleasaunt and faire gardeyne enuironed with bankes beautifully set and garnished with al kindes of most delicate and daintie sweete floswers, and at libertie as him liked to take or refuse: so there I found plenty and great store of such louely pleasures as I lysted to embrace, or was mindful to wander in such godlye exercise, I did then conferre one sentence with another throughout the whole booke: and as I vnderstoode the matter, I placed it in the right chapter: As if the chapter dyd chiefly speake of God of the soule, or of the worlde, and so forth, such preceptes, counsailes, parables, and semblables as I found displaced: and were set abroad amonge sentences of diuers and sundry matters (and also those other liuely and sweete sayings that I had gathered together out of other auctors) I rightly placed not onely in chapter, but also the sentences agreeable thone to the other, as a man would familiarlye tel a tale. I haue also drawen into summaries the effect of euery chapter, and where I had at the beginning of my first worke (namely of this treatise) omitted and left out certaine chapters (set forth by M. Bauldwin the first auctor thereof) which dyd shewe howe philosophy began, of the three parts of philosophy, who were thynuentors thereof, and the maner of teaching the same, as also the philosophers liues and aunsweres (notwithstanding their excellency and goodnes, as I alwaies worthely haue, & wil geue them their due commendation and praise  
in



## The Prologue.

in consideration of their holesome, honest, and godly kind of doctrine, so pithily & learnedly set forth the cause (as before mencioned) for that I had selected, picked, and chosen oute a great number of good counsels, witty and godly sayings of the Philosophers learned men, and noble princes: like vnto thothers, with their preceptes also and witty sayings by him before gathered and put forth, doubtinge not a little, that if I shoulde haue ioyned the sayed number of sentences to the whole summe of this treatise, it should not onely (as then appered vnto me) haue seemed ouermuch to be enlarged, but also the more vnhandesome of the exact reader to be carried. Yet notwithstandinge, since both the first and seconde edition of his worke (from my hand) although at both tymes not a little enlarged wpyth most liuely sentences very egregious, notable, and excellent: and so accordinglye in their right places bestowed them with thaddition also of certein omitted chapters at the beginnunge of the booke: wpyth the puttinge to lyke wyse (although but brievely) the lyues of certen other Philosophers. Emperors, kinges, and Orators, not mencyoned before in his treatise: their names, of what lineage they came, and their sentences also folloving in their places: but also nowe againe the thirde time, consideringe the estimation of the worke, and the great pleasure that al men worthely haue therein, for the varietie of such louely matters as in it is conteyned, tendinge to diuers and sundrye purposes, neither yet any let or encumbrance, easy in the hande to be carped: I haue the thirde tyme, as the breuitie of tyme woulde permit, endeuored my selfe gladlye (as I might) to satisfy the godly readers turne: not onely wpyth the like collected sentences as before conueniently and dulce placed thorough out

A. iiii. the



## The Prologue.

the booke: but also certayne other whole chapters of sundrye and effectuell causes ( both touching vertue and vice ) as also of the state of mankynde, of mans conscience, and such like, to the number of seven or eight most orderlye set and appoynted amongst other chapters, as the effect of their cause duely requireth. Beseechinge thee ( most gentle and frindly reader ) that although amonge these my simple doinges, thou shalt finde me to be grosse, rude, and vnlearned, barrene and boide of al such liuely graces and good giftes as in deede shoulde rightly be ful fraughted in the braine and vnderstandinge of him that shoulde take any such worke in hande, to the contentation and well pleasinge of most men: and speciallye of the learned reader ( whose eyes are playne open, quickly telye out such fautes as are in deede worthy reprehension ) I shal therefore most hartelye desire thee, fauourablye to beare wyth mee and wyth thy good contented mynde, frindlye to accept the grounde of myne earnest good wyll, where I haue ( as before written ) but little altered, and as appeareth more slenderlye finished the sayd treatise: which is ( if it be any thinge at al ) worthy but of small commendation in comparison to the witty and learned handlinge of thother: Unto thauctour whereof ( Master Bauldwin ) I yet still ( as before ) gladly, and most hartelye referre the hole commendation and praise, consideringe that by hym, and through his godly diligence, I had first occasion to finde whereof, I haue ( I trust without offence to god ) honestly spent my tyme, if tyme herein wel spent be good, and worthy thacceptation of GOD ( although for so small a cause and little sparke of vertue ) I haue here good  
occa=

## The Prologue.

occasion to commend vnto thy remembrance with most humble desire, that not vnkindly, or as an vnstable frind or enemye to vertue, to contempne that God alloweth: Vnto whome, and vppon whose deume wil, should onely depend al our wil, our whole obedyence and saythfull seruice, euery manne accordinge to the gift of God and his vocacion: by whom in consideratyon of hys ineffable goodnes and loue towarde vs (who onely wayeth and gladly embraceth the good ententes of the harte) we are eyther of vs encouraged, wyth out feare, bodelye to represent and returne vnto him such liuely frutes of his grace (whatsoever they be) more or lesse, as he hath mercifully grafted in vs beinge chauctour and onely geuer of all good thynges our onely patrone, our straight way and onely marke of verie felicitye: from whose order and most holpe wyll whosoeuer in anye thyng, wyreth one inche or nayle bredth, hee goeth besides the right path, and wandreth out of the waye. I haue therefore good hope, that there is no Christian, or one that in deede haue professed the good rule of Christe (except hee bee an hypocrite or a dissembler) specially hauing that louely and blessed benefyt of G D D, the gifte of vnderstandyng and knowledg: by vertue whercof hys mynde shoulde alwayes seeme in such wyse to bee so strongly fenced or armed with holisome pceptes, honest oppynyons, and godly intentions throughout al his conuersatyon and woorkyng, that wyll at any tyme or for any thyng, and specially for a good thyng, maligne or spite his frinde or brother: and in steede of friendshippe to purchase hym enuie, or to make of his frindes his foes, though he shoulde lose there by (if the case so neere touch hym) a great part of  
his



## The Prologue.

his owne praise and glory for if in al oure good in-  
tentes we doe reuerentlie examyne the dygnitie  
state or condityon of oure callinge, straghtly en-  
tringe into iudgement, rather of oure owne iust  
causes, profession, and duetye (eyther to the sup-  
plantinge of vice or erection of vertue) then rash-  
lye to stumble at other mennes matters, to what  
ende in effect (I pray you) shoulde all oure dyl-  
gence and studee bee, during oure lyues that haue  
professed Christ, but ioyfall to winne and alure  
(accorde to our knowledg) by our contynui-  
all trauaile, by our counsaylinge and faithfull wo-  
king (if it were possible) al men, to a christian and  
godly life? shoulde it once appeare thorough our  
sufferaunce, that any poisoned euill shoulde pos-  
sesse and infecte oure hartes to the contrarie that  
through eyther negligence or wilfulnesse (in de-  
ceyuinge oure selues) we will loyter, delaye,  
and dallye with the tyme, with oure dueties,  
and with the giftes of Goddes grace: Shoulde  
not the remembraunce of oure selues, what we  
are, and what we haue, bee in vs, continuallye  
quicke and liuely? what haue we, that we haue  
not receiued: Or to whose glory shoulde al such  
giftes as we haue receyued bee imploied. Is  
there any thyng in vs at al (touchinge proper-  
lye oure owne nature) where in we shoulde re-  
ioyce or seeke to bee magnified? Eyther with the  
giftes of grace, to purchase worldlye exaltation,  
and not rather geue vnto God his due ho-  
noure: we bee out of all doubt, that what so-  
euer we doe, or howe soeuer we examine or iudge  
of our selues, the trueth of God endureth, hys  
iudgementes are true, and accorde to his trueth,  
our doinges (of him) shalbe tried and most straight-  
ly iudged. We enter not into iudgement one with  
another



## The Prologue.

another: I iudge no manne, neither let any man iudge of mee, but rather praye for mee; and I wil most hartelyc praye for all menne, that **G D D** of his infinite mercy and goodnesse, wyll bouchafe to geue vnto vs hys vnworthye seruauntes, the spirit of humblenesse and feare, and graciousslye to illumyne oure eyes, that we may see, euerye good and perfecte gifte to be geuen vs of hym from aboue, to be receiued and bled with thanks geuinge: and that in his diuine presence, it may alwayes and in all thinges appeare, that oure profession and rule, haue nothinge to doe with the cursed spirit of enuy and strife, skornefulnesse or disdain, and the like woorkers of iniquitye: for where such lothsome companions beare rule and are guides: there truelye the wysedome and grace of **G D D** hath noe place, but the wanderinge spirit of vnstable and all manner of euill woorkes: whereby is engendred forgetfulnesse, and an vnthankful life to **G D D**, as experience oftentimes, and in dyuers thinges hath approued: namelye in this, that manye menne in good thinges haue ouermuch flattered themselves wyth the onelye taste of their owne sugred fantasies: And not onelye in a certayne manner wel digestynge (as reason also woulde) the exquisite and pycked dainties of their owne trauaile and godlye diligence, to thyncrease and feelinge otherwhyles, of frindship, fame, and felicitye: which in deede then of all vertue and godlye exercise, iustlye and woorthely deserueth: and which also the godlye very often in such manner gladlye supporteth although in respect, the good minde of the woorker, and faythfull louer of vertue, in bestowinge his labour to the releuinge of other, shoulde onely be contented with the verye vertue and conscyence

## The Prologue.

ence of the honest and good deede, in secret dedycat-  
ted to god, who according to his mercy and truth,  
more abundantly recompenseth ( but that which  
is greatly to be lamented ) where the godlye  
entert, and diligent travaile of diuers men, according  
to the grace and gift of **G D D**, hath bene em-  
ployed and set forth to the furtheraunce of vertue,  
knowledge, godly affectyon, and pytpe, either tou-  
ching themselves, or for others commoditie, if it  
hath chaunced to come to the ouerlookinge and  
handeling of some curious or scornefull person,  
findinge it vnpicked, emptie, barraine of eloquence,  
boyde of profounde learninge, excellencye, deint-  
tye or fine perfectyon ( although in some godlye  
matters, such exact diligence and nyctetye nee-  
deth ) not, so that the cause of **G D D** to his glo-  
rye be chiefely and simply pretended and consid-  
dered ) It hath seemed vnto them soe lothsome,  
grosse, and vnflauery, so farre contrary and disa-  
greeing vnto their delicate and deintye dyet, that  
not onely they themselves euil brookinge and re-  
iectinge it as vicious, vaine, or foolishe, but also  
contentiously, and by their busy enforcement hath  
kyndled in others the like hatred and contempte  
of such godly purposes, to the great discourage-  
ment of faithfull and willinge hartes, happelye  
and with good desires enflamed to seeke the praise  
of **G D D**, and to trayne and adioyne by their  
glad endeuour, vnto their godlye felowshippe,  
some at the least, to treade the path way of honest-  
tye, or rather which leadeth vnto most certaine and  
euerlastinge felicitye the iust rewarde of **G D D**,  
most precious and blessed, prepared for euery vnto al  
the faythfull labourers and workemenne in his  
iust cause, and most holy appoynted and approu-  
ued workes. This I haue noted, not as though  
I with



## The Prologue.

I with the like occasion, shoulde be any thinge offended, that feelinge my selfe pricked : should swell or stomake against any man, no truely, but onely because the remembrance of such thinges ( not a little lamented of manye ) came into my mynde, which I haue somethinge touched, I truste in such wise, that I haue not iustly kindled offence agaynst any manne. But if there be any ( as in manner before rehearsed ) that contrarie to the vertue of their good gift and callinge ( through the devils sleighty inuasion, and forgetfulness of the charitie of **G D D** ) maliciouslye wyll depaue or spurne to defile and spot these my simple doinges, or corruptly extolle the glory of their owne excellencye, through dispraise or spight of this that I haue thus basely wrought : notwithstandinge ( I say ) such ingratitude and vncharitable attempte, withoute mindinge of other reuengment, I doubt not but in thende **G D D** ( who is mercifull, gentle in refovrning, and alwayes ready to further hys good woorkes in them alreadye begonne to thyncrease of his glory ) wyll sende them a more sure and perfect guide, will geue them grace to be more thankfull and better to vse his benefits, remembreinge thereby for euer, the goodnesse and perfect wyll of **G D D**, that as there are diuers gistes, and diuers manner of operations in men, so there is but one spirit and one **G D D** that geueth and woorketh all in all. And the gistes of the spirit of **G D D**, are geuen to euery manne to none other vse, but to edifie with all : louinglye to helpe one other, to comfort and encourage one another, and euery manne to reioyce of others welldoinge : for loue suffereth and is courteous, it enuieyth not, it swelleth not, it seeketh not hys owne, but reioysseth in all godlinesse and truely,

pca,



## The Prologue.

yea, it suffreth and endureth all thynges, to thone-  
ly glory and praise of God, who (truely) doth  
knowe, that when I tooke this treatise in hande,  
I minded nothinge lesse then therein to be curious  
to enter into comparison with any manne, or pre-  
tendinge herein any iuste perfectyon, arrogantlike  
to resourne other mennes doynges, or yet to  
seeke thereby any preferment, praise, or glorye: but  
onely for myne owne commoditie and pastime (at  
the first) with smale trauaile and little studie I  
spedely passed it thorow, which notwithstandinge,  
after I hadde thus simply signified it, bee-  
inge seene, reade, and thorowly examined of other,  
who also noted the order of the alteratyon, what  
worthy sentences of dyuers matters I hadde  
gathered and put in their due places to the edyfi-  
cynge to the reader, to the encreasynge of vertue  
and ciuile honesty, what incomparable delyghte,  
godlye solace, and comfort of mynde there shoulde  
bee founde, considerynge the varietie and sun-  
drye shifts of so many and dyuers kyndes of good  
saynges and godly counsailes, and howe profi-  
table they shoulde bee to all estates and degrees  
of menne: they dyd not a lyttle encourage menne,  
but most earnestlye desired mee in such wise to  
fynishe it, that it myghte bee put forth to the  
vse and commoditie of all menne: And that my  
dyligence herein (although it bee but lyttle)  
shoulde not lye hydde onely for myne owne pur-  
pose or pryuate delyght, but that I shoulde wyth  
good wyll, as a common frynde or seruaunte  
generallye to all menne, seeke also their pro-  
fytte, and in all tymes to doe them pleasure. Whose  
gentle requests I haue most hartelye fulfilled, wis-  
hing that it were in noe lesse good order sett forth,  
then the excellencye and goodnesse of the matter  
requi-

## The Prologue.

requireth. But I yet beseech thee gentle reader  
 favourably to take in good parts thys my simple  
 doynge, and rather embrace thys lyttle booke  
 for the worthynesse of the good counsayles and  
 swettye sayinges therein conteyned, ( yet al-  
 though thauktours of them shall seeme to bee but  
 familiar ) then to refuse or neglect it, because it is  
 neyther unclpe nor swittely handeled, and at the  
 least, haue this alwaies in remembraunce, that  
 a good thynge through the vertue and excellen-  
 ce of it selfe, doth at all tymes and in all places ( with  
 smale settinge forth ) sufficientely appeare to bee  
 of all good menne worthely embraced. And al-  
 though ( good reader ) that Philosophie, and  
 the sayinges of the Gentiles, are not to bee  
 compared wpyth the deuyne and most holye scrip-  
 tures, yet are they not vtterly to bee reiected and  
 set at naught: For wee be ( if we will seeme to  
 credyt the mindes of holye doctours ) exhorted to  
 the readinge thereof, as appereth playnly by the  
 iudgement of Saynt Augustyne, in this booke  
 de Doctrina christiana Cap.xl. when hee writeth of  
 Philosophers, and chiefly of Plato his sect: de-  
 claringe that if they haue spoken ought that is true  
 and appertinent to oure fayth, we ought not only  
 not to feare it, but also to challenge and retayne it  
 euen as our owne frō other men, which are in deede  
 no right owners thereof. So that it shalbe lawfull,  
 not onely to credit that which is contained in the  
 sacred Bible ( which is the very perfet, & the true  
 sword of god, & touchstone wherby al truth is tried )  
 but also al other good doctrine and sayings agreeing  
 to the same, whether it bee of Christians, Gentles,  
 or of Philosophers ( as they are here called ) or  
 of what nation or name soeuer they be of, vnder the  
 Sunne, And to conclude ( louing reader ) I most  
 humbly



## The Prologue.

humbly beseeche our almighty god, that hee of his most deare and tender mercy wil bouchsafe abundantly to bestowe vppon vs (his chosen children) the giftes of his grace that lyke as we haue professed his rule, and haue put vppon vs the badge and outwarde signe of christianitie, and haue made (as we vse to saye, at the font stone) a great and solemne vowe vnscined to followe, as holie and liuely members, his blessed worde & most holy commaundmentes, and vtterly to renounce the cursed enemies of his immaculate & vndefiled church (namely the deuill, the worlde, and the fleshe) And also being of our selues but crthly, slouthful, and sluggish, and altogether vnapt to the exercise of any goodnes, so to inspire vs with the grace of his most holy spirit, & to kindle in vs such a zeale and seruient towarde-nes to the remembrance and fulfillinge of this oure holyc profession and chargeable vowe, and to vnderstande and deeply consider of the sacrament, what diuer sitie there is betweene the flesh and the spirit: what mortification of fleshly lustes, burninge of sinne, and what risinge againe into newnes of life it spirituallyc representeth: And so like new borne children and perfect christians, in oure conuersation to shewe oure selues, that generally and before al those, whome wee cal Gentiles or Heathen, (whose godlye sayinges and good counsailes hereafter folloiweth) our lyues and christian conuersation may so clerely shyne vnto them, that the rayes and brighte shininge beames of oure godlye examples kindled in vs, and comminge from the everlasting light of all worldes euen Iesus Christ oure headde (who mightely powreth the lght of his grace, into his most holy and vndefiled bodye) And so flosweth into the members, and with power vttereth strength according to the measure and quantity



# The Prologue.

tity of faith, may so comfortably appeare vnto them  
and among them, that so many as are called, and be  
lambs of his small flocke (dispersed here and there  
throughout the whole worlde and chosen to salua-  
tion before the foundation of the worlde, & are onely  
hid to himselfe) may be I say, by our vnspotted  
lyues and dayly prayer, the sooner trained in vnto  
the feeling of gods vnspcakable mercy, in the bloud  
& death of Iesus Christ his sonne & our Saviour:  
And that they may euen from their very hartes co-  
fesse: (they with vs, and wee with them) the treasure

Catholike faith: And so to treade our selues

thone wyth thother, in holynesse and

righteousnesse all the dayes

of our liues, to the

glory of god

the fa-

ther.

(.:.)

A M E N.

W. J.

H. J.

W. J.

# *A Table wherin is declared the contents of this whole booke.*

## *The first booke.*

<b>T</b> he beginning of Philosophy	cap. 1
The three parts of Philosophy	cap. 2
The beginning of Moral Philosophy	cap. 3
Of the kindes of teaching Morall Philosophy.	cap. 4

Of the Philosophers, Princes, and Wisemen, their names and of their liues & answers: whose worthy and notable counsailes, precepts, parables and semblables, doe hereafter folloew in this first booke, whose names are these.

<b>A</b>		<b>B</b>	
Aristotle	4	Byas	13
Anacharsis	5	<b>C</b>	
Antisthenes	7		
Anaxagoras	8	Chilon	14
Archelaus	9	Cicero	15
Aristippus	10	Crates Thebanus	15
Agésilas	11	<b>D</b>	
Alex. Seuerus	11		
Alex. Mag.	12		
Ambrose	12	Diogenes	18
Augustus Ceasar	12	Democritus	20

## The table.

Demosthenes	20	Periander	30
		Pherisides	32
<b>C</b>		Plato	33
Epimenides	23	Plutarch	35
Ennius	20	Phocion	35
		Philip	36
<b>G</b>		Plinie	36
Galenus	20	Plautus	37
		Pithachus Mite-	
<b>H</b>		lenus	37
Hermes	21	Pirrhus	37
Horace	23	Pacuuius	38
Homer	24	Pompeius	38
<b>I</b>		<b>Q</b>	
Isocrates	24	Quintilianus	39
Iustinus	25		
Instinianus	26	<b>S</b>	
		Solon	39
<b>L</b>		Socrates	41
Licurgus	26	Seneca	46
		Sigismond Emp.	47
<b>M</b>		<b>T</b>	
Marcus Aurelius	26	Thales	47
Myson	27	Theopompus	42
<b>O</b>		Theophrastus	49
Ouid	27	Xc.	
<b>P</b>		<b>B.ij.</b>	
Pithagoras	28		



## The table.

¶ <b>Xenophon</b>	50	<b>Xenocrates.</b> <b>Xeno Eloates</b>	51 52
----------------------	----	-------------------------------------------	----------

## The contentes of the 2. booke

<b>Of Theologie Philo- sophical</b>	53	<b>and the gouernance thereof</b>	62
<b>Of God, of his workes &amp; of his mercy</b>	55	<b>Of thys life howe full of misery it is</b>	65
<b>Of Manne, and what he is</b>	58	<b>Of the worlde, the plea- sures, and the daun- gers thereof</b>	67
<b>Of the soule of manne,</b>			

## The contentes of the 3. booke

<b>Of the necessitie of or- der</b>	71	<b>Of Honor, glorie, nobi- lite and worship</b>	84
<b>Of kinges, rulers, and gouernours : &amp; howe they should rule their subiectes.</b>	71	<b>Of lawe &amp; lawiers</b>	88
<b>Of counsaile and coun- saillours</b>	81	<b>Of Iudges</b>	90
		<b>Of Justice</b>	92
		<b>Of parentes and brin- ging bp of youth</b>	96
		<b>Of obedience</b>	100

## The contentes of the 4. booke

<b>Of Sorow and La- mentation</b>	102	<b>Amitie</b>	107
<b>Of witte and discreti- on</b>	105	<b>Of Seeuinge and Re- ceiuing</b>	110
<b>Of Frindshippe and</b>		<b>Of Pouertie and neede</b>	112
			What

## The table.

## The contentes of the 5. booke

What mentall powers of vertues are	114	Of feare	127
First (generally) of vertue.	115	Of death not to be fea= red.	129
Of wisdom, a mentall vertue	118	Of libertie	134
Of learninge & know= ledge, a mental ver.	122	Of goodnesse	136
		Of praise and dis= praise	139

## The contentes of the 6. booke.

Of the. 7. Cardinall vertues, following to= gether in their order, against 7. capitall by= ces, commonly called 7. deadly sinnes	141	Of Love & charitie, a mentall vertue	143
Of humilitie or gentle= nesse, a mentall ver= tie	141	Of pacience, a mentall vertue	148
		Of diligence, agilitie or quickenesse	150
		Of liberalitie	151
		Of temperance	153
		Of chastitie	155

## The contentes of the 7. booke.

An admonition to avoid all kinde of vices.	157	Of foolishnes	167
First (generally) of vice, sinne, and wicked= nesse.	158	Of wine and drunken= nes.	167
Of ignorance and er= roure	162	Of Lyinge and De= ceit	168
		Of flatterye	170

## The contentes of the 8. booke.

Of 7. capitall vices, commonly called the. 7 deadly sinnes	172	Of Pride and Proga= nye	172
		B. iij.	Of

## The table.

Of Enuie	173	Of Honoy & couetous-	179
Of wrath	176	nessle.	
Of Sloth and Idle-		Of Gluttony	183
nessle.	178	Of Lechery	184

## The contentes of the 9. booke.

Of many Conci-	187	Mental vertues.	196
ence		Of prayer, a Mental	
Of Repentance	190	vertue.	196
Of faith & truth	191		

## The contentes of the 10. booke.

Of women	199	Of riches & rich me	212
Of tongue, speache, and		Of Blessednes and mi-	
silence	203	serp	216
Of fortune	209	Of beginning and en-	
		dunge	217

## The contentes of the 11. booke.

Of certaine brieue Pre-	219	uers & sundry matters,	219
cepts, counsailes, & say-		gathered & placed toge-	
inges of the wise, of dy-		ther by them selues	

## The contentes of the 12. booke

With meeters of dy-	239	Semblables, wrytten	248
uers manners		by these menne follo-	
Of Parables and		inge.	
Hermes		Marcus Aurelius	
Plato		Aristotle	
Socrates		Plutarch	
Anaxagoras		Seneca	
Alex. Seuerus		Solon	
Aristippus			

Finis.



# Of the beginning of Philosophy.

## The first Chapter.



One perhaps seeinge we entende to speake of a kinde of Philosophie, wyl moue this question more curious then necessary: where, & howe Philosophie began, & who were the inuenters thereof, & in what nation. Of which, sith there is so great diuersitie among wryters, some attributing it to one, and some to another, as the Trasiens to Orypheus, the Grecians to Minus, the Libians to Atlas, the Phenicians, to Occhus, the Persians to their Magos, the Assiriens to their Chaldes, the Indians to their Gimnosophistes, of which Buddas was chiefe, & the Italians to Pythagoras, the Frenche menne to their Druides, bringinge eche one of them probable reasons to confirme herein their opinions: It shalbe harde for a man (of our time) in which many writings are losse,

## The first booke.

or at leaste byd) fully herein to satisfie their question. Neuerthelesse for so much as God himselfe ( as witnesseth our most holys Scriptures) is the Authour and beginning of wisdom, yea wisdom it selfe, which is called of the Philosophers, Sophia, therefore I suppose that God, which alwaies loved most the Hebrewes, taught it them first if ye aske to whome, I thinke ( as also testifieth Iosephus ) to hys seruants Noe and Abraham, who beeing in Assiria, taught it both to the Caldees & to the Egyptians. The sonnes of Seth were also studious in Astronomy, which is a part of Philosophy, as appeared by the pillars, wherein after Noes flood (which they by their graund father Adam had knowledge of) their sciēce was found by them engraued, & after the floude was by Noe & his Childzen, taught to other nations, of which I graunt that he which euery countrey calleth the first fynder, hath bene in the same countrey better then the rest: as amōg the Egyptians, Mercurius, Trismegistus, or Hermes, whose workes both diuine & philosophicall, excēde farre al other that thereof haue entreated. Neuerthelesse, the Grecians ( which haue bene alwaies desirous of gloze ) challenge to



## Of Philosophie. fol. 2

to them selues the inuention thereof, & haue therein taken great paines, naming it first Sophia, & such as therein were skilled, Sophistes or Wisardes, which so continued vntill Pythagoras tyme, which being muche wiser then many other befoze him, considering y<sup>e</sup> there was no wisdom but of God, & that god himselfe was a lone wise, called him selfe a Philosopher, that is a louer of wisdom: & his science Philosophy. There were besides these Sophistes, another kind called Sapientes, or Sages, as was Thales, Solon, Pericander, Cleobulus, Chilon, Bias, & Pittachus: & thus there were in all thre sectes, that is to say, Wisardes which were called Sophistes, & Sages which were called Sapientes, & Louers of wisdom which were called Philosophers: al whose science was Philosophy, as we may call it, naturall wisdom: Of which the kind called Ionica, beganne in Anaximander, and ended in Theophrastus. And y<sup>e</sup> other kind called Italica, beganne in Pythagoras, and ended in the Epicure.

¶ Of the three parts of Philosophy.

¶ The ij. Chapter.

Philo.



## The first booke.

**P**hilosophy is sorted into thre partes  
Phisicke, Ethike, & Dialectike. The  
office of Phisicke is, to discerne and  
iudge of the worlde and of such things  
as are therein: It is the part of Ethike to  
treat of life and manners: and it is the du-  
tie of Dialectike, that is Logike, to make  
reasons to proue & improue, both phisicke &  
also Ethike, which is moral Philosophy.  
Nowe as for Phisicke, althoughe it altoge-  
ther be not from our purpose, for why, it cō-  
serueth the body in health, without whych  
moral wisdoms auayleth litle: yet because  
it is moze then we may accomplishe, shall  
be omitted, & such as therein haue delight,  
(which al ought to haue, that loue their bo-  
dily health) may reade Galene, Hypocra-  
tes, Aristotle, and other such, which thereof  
intreate pleintiffully, absolutely, & perfectly.  
Logike also, because our matter is so plaine  
that experience daylye proueth it, shall not  
greatly neede for our purpose, which desire  
rather to be plaine & well vnderstāded, then  
either w<sup>th</sup> Logike or Rhetorike, to dispute &  
garnishe our matter. But morall Philoso-  
phy, which is the knowledge of precepts of  
all honest maners, whych reason acknow-  
legeth to belonge and appertaine to mans  
nature

## Of Philosophie. fol. 3

nature (as the things which we differ from other beastes) & also is necessary for y<sup>e</sup> com-  
ly gouernace of mans life. shal here be spo-  
ken of: not reasoned to the triall but simply  
& rudely declared: yet so that such as therein  
delite, although not fully satisfied, shall not  
be utterly deceiued of their purpose.

*¶ Of the beginning of Moral Philosophy. ca. iij.*

**N**ecessitie as I iudge (and that not  
without cause) was the first finder out  
of Morall Philosophy: and experi-  
ence which is a trusty teacher, was  
the first maister thereof, and taught such as  
gaue diligence to marke & consider thinges  
to teach and instruct other therein. And be-  
cause Socrates in a maner despylinge the  
other two kinds of Philosophy, added this  
as the thirde, & taught it more then anye of  
the rest, therefore (because menne muste be  
the beginners of mennes matters) I as-  
sent with Laertius, to call hym the first  
beginner thereof. For although euen a-  
monge the Atheniens, the Sages, as Cha-  
les, & Solon, bothe spake and wrote of lyke  
matter befoze him, yet because he so earnest-  
ly embraced it, and equallye placed it wyth  
the



## The first booke.

the other twaine, he deserueth wel the glo-  
rye of the first beginner thereof, & although  
he wrote it in bookes ( for which as hym  
thought he had a lawfull excuse, or rather a  
good cause) yet his disciple Plato hath writ-  
ten such thinges of hys teachynge, as fewe  
so fully wrote of before: which was as it  
is euident, manye yeres beefore Iesus the  
sonne of Synaghe, whose worke wee ( for  
the puritie of the doctrine therein contay-  
ned ) reuerence and honour, which as he  
himselfe calleth it, is a booke of Morall wis-  
dome, though full of diuinitie, as are also  
manye of Platones workes, as witnesseth  
sainct Augustine. And therefore because  
Socrates was before Iesus Synaghe, I  
referre the inuention, I should say the be-  
ginning, thereof vnto hym. As for Salo-  
mons workes are more diuine the morall,  
and therefore I rather worship in him the  
diuinitie, then ascribe the beginning of mo-  
rall Philosophie: wysching al men, and ex-  
hortinge them both to learne & to followe  
those so deuine and holy counsailes, vttered  
by him in his booke of Proverbes.

*Of the kindes of teachinge of Morall  
Philosophy.*

*Cap. iij.*

**All**



## of Philosophy. fol. 4

**A**ll that haue witten of Moral Philosophy, haue for þe most parte taught it, either by preceptes, counsailes, & lawes, or els by Proverbes and semblables. For which cause it maye well bee deuinded into thre kinde: of whiche the fyrst is by counsellies, lawes, and precepts: of which Licurgus, Solon, Plocrates, Cato, and other moze, haue witten muche, counselling and admonishing men to vertue by Preceptes, and by their lawes strayinge them from vice.

The second kinde of teachinge, is by proverbes & Adages: whiche kinde, of Philosophers most commonly is vsed, in which they shewe the contraries of thinges, preferring alwaye the best: declaringe therby both the profit of vertue, & the inconueniences of vices, that we considering both, may embrace the good & eschewe the euill.

The thirde kind is by Parables, examples, and Semblables. Wherein by easie and familiar trutthes, harde thinges, and moze oute of vse are declared, that by the one, the other maye be better perceiued and borne in minde: whiche waye our Sauour Christ himselfe, when hee taught the grosse Jewes any diuine thinge, mozte com-

## The first booke.

commonly vsed Parables, semblables, and  
examples, (though differing in some what)  
drawe all to one ende, and are therefore of  
one kinde. The which kinde Clope moste  
of all vsed, alluding and bringing vnraso-  
nable things to teache and instruct men, in  
grauē & weightie matters.

### ¶ The liues and aunswers.

*and first of Aristotle.*

#### The v. Chapter.



Aristotle, the sonne of  
Nicomache, a Star-  
gerite, was wel belo-  
ued of Amintas, kyng  
of Macedon, both for  
his learning & also for  
his wisdomē. He was  
Platoes dysciple, and  
passed farr eal y rest of his fellowes: he had  
a smal voice, smal legges, & small eyes: hee  
woulde goe richely apparailled with ringes,  
& chaines, mainly rounded & shauen. He  
had a sonne called Nicomach, by a Lemā,  
Hee was so wel learned, that Philip king  
of Macedonie sent for hym to teache hys  
sonne Alexander, who because he repro-  
ued hym so muche, caused hym to dye.  
But Apolodorus sayth that hee came to  
Athens



## of Philosophy.

fol. 5

Athens againe: and kept the Schooles there  
 and died when hee was lxxx. yere olde. He  
 was an excellent good Philisition, and wrote  
 thereof many goodly workes. He vsed to  
 wash himselfe in a Basen of hoate oyle, &  
 to cary a Bladder full of hoate oyle to his  
 stomake: He vsed also when hee slept, to  
 holde a ball of Brasse in his hande, with  
 a pann vnder his bedde side, that when it  
 fel it might wake him. Being asked what  
 bauntage a man might gett by lyinge: hee  
 aunswered, to be vnbeleued when he tel-  
 leth truth. Many tymes when he inueyed  
 against the Athentens; hee woulde saye  
 that they had found out bothe fruytes and  
 lawes, but knewe how to vse neyther of  
 them. He woulde saye that the rootes of  
 liberall sciences were bytter, but the fruits  
 very swæete: It was tolde hym that one  
 rayled on him, to which he aunswered: whē  
 I am away let him beate me too. Beinge  
 asked how much the learned differed frō the  
 ignorant, he aunswered: As much as the  
 quicke differ from y dead. He would say y  
 learning in prosperitie, was a garnishinge:  
 & in aduersitie, a refuge. To one y boasted  
 that he was a citizen of a noble citie, he said  
 boast not of that, but see that thou be wor-  
 thy



## The first booke.

they to be of such a noble citie. Being asked what was friendship, he sayd: one soule dwelling in many bodies. Being asked what he got by philosophy, he sayde: I can doe that vnbidde, which some can scarce doe, compelled by y<sup>e</sup> lawe. Being rayled on to hys face, and not regarding, and the rayler asking him whither he had touched him or no, he saide: Good lord I minded thee not yet. Being reproued because he gaue wages to one that was scarce honeste, he said: I geue it to the man & not to his manners. Thus and such like he spake & wzot manye goodly bookes, of which we haue (thoughe not the one halfe) yet so much as in our age is thought sufficient for one mā to haue knowne and wziten, out of which, his most pithy prouerbs for our purpose shal be added in place most conuenient.

*Of Anacharsis.*

**T**he vij. Chapter.

**A** Nacharsis the Scithian, was the sonne of Gnurus, brother to Caduidus kinge of Scithia. But his mother was a Grecian. By reason whereof he was learned in both the languages, & wzote muche both of the  
Sci

## of liues and aunsweres. fol. 6

Scythians and Grecians lawes, and also of warres & martiall affaires. Socrates sayth, that he was at Athens in the xlvij. Olympiade vnder the Prince Cucrates. And Hermippus sayeth, y he went to Solons house, and when he was at his gate, desired one of the house to tel Solon that Anacharsis was without, who desired greatly if he might, to be his guest, and haue his acquayntaunce. When the seruauent had tolde Solon hys message, he sent hym worde agayne, that hee made geastes of hys owne Countrey folkes: Whiche when Anacharsis hearde, he went in boldely and sayed: Nowe am I in my Countrey. And when Solon sawe his wytt and wylsedome, he admytted him not onelye for a guest, but also for a pryncipall frende. He had this one goodly sayinge, worthe to bee noted. The vyne bringeth forth thre Grapes, The firste of pleasure, the seconde of dronkenesse, & the thyrde of sorowe. Being asked, what should cause a man most to be sober: he said, to behold, see, & remember the filthie beastlynnes of Drunkards. Being on a time in a shippe, after that hee knewe yt was but fower ynches thicke, hee sayed that they were nigh death that sayled. Being asked what shippe was moste sure: that (quod hee) that commeth safe

C. j.



## The first booke.

safe to the haven. When he was demaunded whether there were moe dead the alive, he asked in which side he should compt mariners. Being vpbzaied of a man of Athens because he was a Scithian : in deede (quod he) my countrey is a reproch to me, but thou art a reproche to thy countrey. To one that asked him if a wise man might mary a wife, hee saied : what thinkest thou that I am? And when the other affirmed that he was a wise man : well (quod he) I haue married a wife. When he was reproued of fearefulnes, he said that his fearefulnes caused him to abstaine from sinne. To a woman that said he was foule and il fauored, he said, thou art so foule & filthy a mirrour, that my beuotie cannot be sene in thee. When it was asked him why wise men would aske counsell, he answered, for feare of minglinge their willes with their wittes. To a Paynter that was become a Whisition, he said: The faults that thou madest beefore in thy workes, might sone be elpyed : but them that thou makest now are hidden vnder the earth : For dead mens diseases are buried with them. Being asked what was both good & euill to a man, he answered: the tongue. Hee would saye, that the market was a place appoynted for men to deceiue in, and to apply themselves to



of liues and aunsweres. fol. 7

to auarice. To a yonge man that was bys geast, which flandered him, he saied: well yong man if while thou art yong thou canst not suffer wine, when thou art olde, thou must be content with water. He was the first (as some thinke) that inuented the anker. He was long tyme with Solon, and thence returned into his owne countrey, & thence intending to chaunge their lawes, & to haue established the Grecians lawes, was slayne of his brother with a shaft, as he rode on huntinge, and when he felt his deathes wound, he said: I haue bene preserved in Grecia by wisdom and learninge: but at home and in my countrey, I perish through enuy. Some write that he was slaine, while he was sacrificing after the maner of y<sup>e</sup> Grecians. The rest of his sayings shalbe spoken of in their places.

*¶ Of Antisthenes.*  
*¶ The. vii. Chapter.*

**A**Ntisthenes the Sonne of Antithe-  
 nes was borne at Athens, and was  
 disciple to Gorgias the Oratour, of  
 whom he learned to pleade: and from  
 hym he went to Socrates, of whome hee  
 learned wisdom and morall philosophy.  
 C. ij. To

## The first booke.

To a yong man that would be his scholer,  
which asked what he needed to his learning,  
he aunswered: a newe booke and a new wit:  
When it was told him that Plato spake e-  
uill of him, he sayde: it is Kingly to be euill  
spoken of, when a man doth well. He would  
saye that it were better for a man in his ne-  
cessity, to fall among rauens, then among  
flatterers: for rauens will eate none but dead  
folkes, but flatterers will eate men being a-  
liue. He would say that Cities must needes  
decay, where good men were not knowen  
from the bad. Being praised of euill men, he  
said: I feare me that I haue done some euil.  
He would say that it was a great oversight  
sithens they purged their wheat from Dar-  
nell, and their warres of cowardlye souldy-  
ours, that they purged not their common  
weale from enuious people. Being asked  
of a man what was best to learne, he saied,  
to vnlearne the euill that thou hast learned.  
He alwayes tooke Plato for proude, disday-  
nous, and highe mynded: Insomuch that  
when he met hym at a Tryumph, whereas  
there were many goodlye and corageous  
neighing horses, he saide: O Plato, thou  
wouldest haue made a goodlye horse. He  
wrote many goodly bookes, and spake ma-  
nie proper and pithye sentences, which shall  
be



of liues and aunsweres. fol. 8

be spoken of hereafter . He dyed of a disease when he was very olde . It is sayed y when he was sicke, Diogenes came to visite hym, hauinge a blade by hys side: & when he saied, who shal ridde me from my disease: Diogenes shewing him his sworde, saied: this same shal. To which Antisthenes saied, I speake of my greefe & not of my life. There were moe of this name, but he lyeth buried at Athens.

¶ Of *Anaxagoras*.  
¶ The viij. Chapter.

**A**Naxagoras was an excēdyng well learned man, & came of a good stocke: hys fathers name was Cubulus. Hēe was very wittie in Philosophye, and wzotte much thereof. Hēe was of a noble courage and verye liberall: For why, hēe gaue away all his patrimonie: And when hys frendes reproued hym therfore, and sayde, that hee tooke no care for his goodes: What nēede I (quod hēe) lithe ye take care therfore. At last he went from them, and gaue all his mynde altogether to the studie of Philosophye, regarding nether the common weale, nor yet his owne profit, Insc-muche, that when one asked hym if hēe regarded not hys Countrey: He aunswered,

C.iii.

yes,



## The first booke,

yes, the chieftest thing I care for is my countrey : pointing with his finger, towarde the heauen. He was in Perres time, & beganne to treat of Philosophy at Athens (as sayeth Valerius) when he was but xx. yeres old, and taried there. xxx. yeres. He said that y Sunne was made of burning Iron, and that there were mountaines & valleies in y Moone. Sõe saied that hee tolde befoze of a stone that fell from heauen into the floud Egis . To one y asked him if the mountaynes Lampfaceni should euer be part of the Sea: yes (quod he) if the time faile not. Beinge asked for what intent he was borne, he said, to behold y heauen, the Sunne, & Moone. To a man y was very pensive & heauy, because he should die in a straunge countreye, he sayed : bee of good chere friend, for the way that goeth downe to hell, is euery where. Syleneus wyrteth that in Prince Dimilus tyme, there fell a stone from heauen, and that Anaxagoras there thorough, helde oppynion that heauen was made of stones, & that but for the great compasse of the buildinge, it would sodainly fall. Sotion saiethe, that hee was accused for this and such lyke matters, and lost much of hys goodes therefore, and was banished. But other wryt that Lucidides accused him of Treason, and beinge absent, was there  
for

## of liues and aunsweres. fol. 9

foze condempned, at which tyme also hys children died. And when it was tolde hym how he was condempned, and his children dead, as touching his condempnation, hee sayd: nature hath geuen like sentence both of my condempners and me. And as touching my children, he sayed: I knowe that I begot mortal creatures. Neuerthelesse afterwarde he was saued by Pericles, and departed from Athens vnto Lamplacum: and being xliij. yeres old, died there. Being asked of the citie, if he would haue any thinge done for him: he willed that the same moneth in which he dyed, the children of the towne shoulde yerey play: and that they should keepe that custome for ever. Which graunted, they buryed him honourably, and sett vp a goodly Epitaphe vpon hys tombe. Hys goodly sayings shalbe spoken of in their places.

¶ Of Archelaus.  
 ¶ The. ix. Chapter.

**A**Rchelaus the sonne of Scuthus (as sayeth Appollodorus) was a good Philosopher, and very studious in Platoes workes. He was first an hearer of Antiochus, a Mathematicke, and afterwarde  
 C. iij. of



## The first booke,

of Theopraſtus. He was a very wyttie fellowe and of a prompt ſpirite, and graue in communication, and much exerciſed in writinge, and gaue his mynde to Poetrie. He delighted ſo muche in Homer, that euery night befoze he ſlept, he would reade ſome what in hym. Hee learned Geometrie of Hipponicus, & was therto ſo dul, and yet ſo well learned in the craſte, that he would ſay that Geometrie fell into hys mouth as hee gaped. Hearing men ſinginge Meters that he had made, il fauoredly, hee kicked them on the ſides, Saying: yee breake myne, and I will breake yours. Being called to a ſicke man, perceiuing that he was ſick for thought and lacke of riches, hee conueied vnder his pillow a ſacke full of money, which hee finding was ſo ioyous, that hee recovered ſtraight wayes. When he was bid to ſolue a riddle at a banquet, hee ſaid that the chiefeſt point of wiſedome was, to knowe to what purpoſe each time was meeteſt. To him that asked him why many ſcholars of euery ſect became Epicures, but none of the Epicures became of other ſectes, hee ſaid: becauſe that Cockes were made of men, but neuer men of Cockes, or as ſome ſaye, Capons bee made of cockes, but neuer cockes of capons. Being reproued becauſe hee challenged not  
a longe



## of liues and aunsweres. fol. 10

a yonge man, whom he had right to, he excused him properly, saying: It is not possible to drawe softe chæse with an hooke. Being asked what man was most in trouble, thought, and care, he sayde: He that desyrez most to be at quyet and rest. Being asked, whether it were better to marry a faire woman or a foule, he aunswered, if thou marie a foule one, thou shalt haue greese with her, but and if thou take a faire one, shee shall make thee cuckolde. He called olde age the hauen of all tribulations. He saide it was a great euill not to be able to suffer euill. To an enuious man which was very sorowful, he saide: I knowe not well, whether euill haue chaunced to thee, or good to another: signifying thereby, that enuyous men are as sorowfull for others prosperitie, as for their owne aduersitie. As he sayled amonge thæues by chaunce, they mett with shippes of true folke, which the thæues espying said: we may chaunce to die if we bee knowen, & so may I (quod he) if we be not knowen. These & such like aunsweres he gaue, & dyed at Athens, when he was 80. yeare olde, being ouercome wyth much wyne. And was reputed moze amonge the Athenyens, then any other of the Philosophers. His pythie prouerbes shalbe spoken of hereafter.

## The first booke.

¶ Of Aristippus.

¶ The x. Chapter.

**A**Ristippus (as sayeth Elchynes) came to Athens, to here Socrates, whose excellent wisdom was spoken of euery where. But when Socrates was dead he flattered Dionisius, and became a courtier. He was a merye witted fellowe, & coulde fourme himselfe maete to al times & places, in so much that Diogenes called him the kinges hound. Whē he on a time had espied Diogenes gathering of herbes, and making pottage, he said: if thou Diogenes couldest flatter Dionise, thou shouldest not neede to make worts, to whom Diogenes said, if thou also couldest bee content to eate & gather wortes, thou shouldest not neede to flatter Dionise. Whē one made his boast y he had learned much, he said that learning consisted not in y greatness, but in the goodnes. To one that made great brags of his swimminge, he said: art thou not ashamed to boast of this which euery Dolphyn can doe? Being reproued because he hyred a Rethoricien to pleade his cause, he sayed: when I make a banket I vse to hyre a cooke. When his seruant which iourned w him was tired with the weight of y money which he caried, he said, that which is to hea-  
uie



## of liues and aunsweres. fol.ii

nie cast out, and that which thou canst, cary. Byon sayeth, that as he sailed perceyvinge that he was in a Pirats shippe, he tooke hys money and compted it, and then (as against his will) lett it fall out of his hande into the Sea, and mourned for it outwardly, but said inwardly to himselfe, it is better that thys be lost of me, then I be lost for this. Dionisius commaunded that al his seruants should daunce in Purple roabes, which Plato would not doo, saying: I will not put on a womans garment. But Aristippus did, and when he began to daunce, he said, in dzonken seates the sober offend not. It chaunced that he sued to Dionisius for a friende of his, & being denied fell downe befoze his fete, and when he was reproued therefore, hee sayed: I am not in the fault, but Dionisius, which hath eares in hys fete. This, and manye lyke aunswers he gaue, which who so lysteth to reade may looke in y<sup>e</sup> Apothegmes of Erasmus, where hee shall finde ynough: which because it apperteyneth not greatly to our purpose, we wyll omit, and entreate of hys good pzeceptes and pzouerbs in the places thereto appoynted.

¶ Of Agefilans.  
¶ The. xi. Chapter.

Agefilans



## The first booke.



**G**elilaus (surnamed the great) was the sixte king of the Lacedemonians. He was a notable prince of excellent vertue euen frō his childhod, as in trueth, Justice, temperance, noble courage, liberalitie, and continency. Wherefore he was so much honoured, and prospered so well, that he subdued to the Lacedemonians innumerable Cities and countreyes in Asia and Greece, of whose wisdom and prowes, remayneth yet many remembraūces. And returning on a certaine time from Egypt by a sodaine tempest, beinge dzyuen vpon the coast of Libia, died, when he was fower score and fower yeres of age.

¶ *Of Alexander Seuerus.*

¶ The xij. Chapter,

**A**lexander Seuerus, sometime Emperour of Roome, was a Sirian, bozne in the citie of Arcene, his fathers name was Marius, who was lyneally descended from the noble house of Metellus a Romaine, called Metellus the vertuous. His mothers name was Mammea, he reigned thirteene yeres. He was vertuous, wyse, gentle, lyberall, sincere, and to noe man hurtful. He was of visage faire, and wel ppozoned in bodie,

of liues and aunsweres. fol.12

body, large and goodlye of personage, and therewith was strong and durable to sustaine paines, as he that knewe hys owne strength, & in the preseruing therof was not found negligent. Thereto he was amiable & towarde every man gentle, & easy to be spoken to. By the diligence of his good parents hee was ever from his infancy brought vp in the study of good letters, and al manner honest learning, aswel Martial, as Civil. Hee reuerenced learned men greatly. And did nothing in the common weale without the assistance of wise & learned counsaillors. He was at the last wickedly slaine, & hys mother Hammea by one Mariminus, who he of a Mulettoe, had aduanced to high dignities.

¶ *Of Alexander the great.*

¶ The xiiij. Chapter.

**A**lexander (surnamed the great) was the sonne of Philip king of Macedony. In his youth hee was instructed by Aristotle in learning. He was fortunate in al his desires. He was of a valiant & stout courage. For being but twenty yeres of age, he undertooke the enterpryse to conquere al the whole worlde by a certeyne army of men prepared of his father Philip, which was  
of



## The first booke.

of xxxij. M. footemen, and iij. M. v. C. horsemen, hauing no captaine vnder the age of threē score yeres. And so enterprised with most valiaunt courage, and did set vppon the whole worlde, and had alway the victoꝝ of his enemies. Hee reigned. xij. yeres. And retourninge homeward from the warres (in the midst of his gloꝝ) at the citie of Babylon hee ended his lyfe.

¶ Of Ambrose.

¶ The. xiiij. Chapter.

**A**mbrose was a Romain borne of a right auncient & noble house. And was sometime Consul of Rome. Hee was a man of great fame. And of such holynesse, such gentlenesse, and of such excellent wisedome, that not onely in his lyfe tyme, but also after his death he was had in great honor through out al the worlde.

¶ Of Augustus Caesar.

¶ The. xv. Chapter.

**A**ugustus was the seconde Emperour of Rome: who as sone as he hearde of the death of his vncle Julius, he hasted from Appollonia to Rome, to possesse his enherytaunce

of liues and aunsweres. fol.13

taunce & to reuenge y death of Ceasar. Hee reigned sixe & fiftie yeres, & ended his life at Pola, & was buried at Rome in the field of Martius : whole death the Senate ( for his vertue, wisedome, & worthinesse, ) dyd so lament, y they said y they would eyther he had not bee bozne, or els being bozne, that he had not died.

¶ Of Bias Prienneus.

¶ The.xvj. Chapter.

**B**ias Prienneus ( as sayeth Dyogenes ) was bozne in Priena. His fathers nâe was Teutamius. Satirus appointeth him the first of y seven sages. And manye gesse that he was very riche. Phanodiscus writeth that he redeemed many wēches of Messena, which were captiues, & brought the vp as his owne daughters, & afterwards geuing the dowries, sent them home againe to their cōtrey vnto their friends. Not lōge after, certaine fishers found a golden tressle or triuete, on which was wztitten, Sapienti, y is to say: Geue this to a wise man. Which when the sozenamed wenchs fathers heard of, they said: Bias was a wise man, & sent it him : but when he saws it, he said Appollo was a wise man, & that he had sent it hym. We finde that when hys countrey Priena was



## The first booke.

was besieged of Aliattes he fledde to Mules  
for the nonce, in so much that they were ex-  
cedinge fatt, and droue them forth into his  
enimies tentes, which when Aliattes sawe,  
he was amazed, thinkinge by the fatnes  
of them, that they had hadde great plen-  
ty of all thynges. And therefore mynding  
to areise the siege, he sent a messenger in-  
to the citie, to search the trueth. And when  
Byas perceiued the kings entent, he made  
many great heapes of lande to bee couered  
with wheat, and shewed them to the mes-  
senger: which when the king knewe, thin-  
king that they had great pleintie of vitaille,  
made peace with them, & sent commaunde-  
ment to Byas to come vnto him, to which  
Bias aunswered: I commaunded the king  
to eat Onions & to weepe. He wrote aboute  
ij. D. verses. Being asked what was diffy-  
cil: he said, to take in good worth aduersitye  
after prosperity. On a time he sailed among  
wicked men, and when the shipp was sore  
shaken with great tempest, and those wy-  
ked men called vppon god, peace (quod hee)  
least hee see your sealing from hence. To a  
wicked man y<sup>e</sup> asked him what was good-  
nes, he gaue no aunswere. And when he as-  
ked why he aunswered him not, he said, be-  
cause thou enquirest of that, which pertey-  
neth

## Of liues and aunsweres. fol. 14.

neth not to thee. Hee woulde say that he had  
 rather bee iudge amonge his enemies, then  
 among his frindes : for of his enemies hee  
 should make one his frind, but among hys  
 frindes hee should make one his foe. Bee-  
 yng asked in what deede a man reloyed  
 most, he aunswered when he gaineth. Hee  
 was a good Oratour, & when he was very  
 olde, as he pleaded a cause for one of his  
 frindes, after hee had done his oration, bee-  
 ing weary and faint with speaking, he rest-  
 ed his head in his Nephewes lap, which  
 was his daughters sonne, and when his ad-  
 uersaries began a frech and had finished, and  
 the Judges had geuen their sentence on hys  
 side, whose part Byas tooke, as soone as h  
 iudgement was ended, he was found deade  
 in his Nephewes bosome, which buried  
 him worthely. And the Cittizens of Rie-  
 na, dedicated a chapel to him: which is called  
 Tewtonium. He would say alway the grea-  
 ter part are euil. The rest of his sayinges  
 shalbe spoken of in their places.

Of Chilo the Lacedemonian. Cap. xvij.

**C**hilo the sonne of Damagetus, was  
 borne in Lacedemonia. Hee wrote  
 many verses, and held an oppinion  
 D. j. that



## The first booke.

that man by reason myght comprehend  
the foreknowledge of thinges to come, by  
the myght and power of hys manhode.  
There were in his time (as saith Solicra-  
tes and Pamphillia) dyuers Offices, of  
which one was most noble, & the Officer  
called Ephori, which were kings fellows.  
Wherefore his brother beinge angry bee-  
cause he would not take that office, sith hee  
himselke had bene in it befoze: O brother  
(quod he) I can suffer wrong, & so canst not  
thou. This man as Herodotus wytteth in  
his first booke of his histories, seeinge on a  
time Hipocrates sacrifice and bestels in O-  
limpo to burne without helpe of fier, coun-  
sailed him either to lue chast, or if he were  
maried, to put away his wyfe, and slep hys  
chylzen. Some say that when Clop (which  
was in hys time) asked him what Jupiter  
did, he answered: he mekeneth the mighty,  
and exalteth the lowly. Being demanded  
wherein the learned dyffered from the ig-  
norant, he answered, in their good hope.  
To him y asked what was hard, hee sayde:  
to kepe close secret counsaile, to kepe a man  
from idlenes, and to suffer wrong. He lived  
so wel, that when hee was old, hee sayde  
that he neuer in his lyfe, to hys knowledge  
had done any euil, saue that on a time when  
hee

## Of liues and aunsweres. fol. 15.

hee should haue bene Judge amonge his  
 frundes, and would do nothinge contrarie  
 to the lawe, hee perswaded one to appeale  
 fro him to some other Judge, that therby he  
 might both kepe y law, & also his frind. The  
 Greekes reioysed in him much, because hee  
 prophesied of Cithera, an Ilande of Laco-  
 nia. For when he had wel aduised both the  
 nature and situstyon thereof: would to  
 God (quod hee) that either this Iland had  
 neuer bene, or els that it hadde bene  
 drowned as soone as it was scene: A wor-  
 thy and prophetly saying. For Dema-  
 ratus fleinge from Lacedemonia, counceled  
 Perres to keepe a Paup of ships in that I-  
 lande. And surely if he perswaded hym  
 thereto, he should haue got great riches by  
 Grecia. And afterwarde Piceas (after  
 he had warred at Peloponesus) overcame  
 the place, and made it a refuge for the men  
 of Athens, and afflicted sore the Lacede-  
 montians. He was brieft in communicati-  
 on, insomuch that brieft speakinge was of  
 his name called Chilonia. He was about y  
 li. Olimpiade. In which time Cleopus y O-  
 rator was in his flower, which was in the  
 yere from the worldes creation 4624. hee  
 died at Pisa, saith Hermippus, while hee  
 kyssed his sonne that was crowned in O-  
 D. ij.                      limpia,



## The first booke.

limpia, being overcome both with ioy and also with age. The rest of his sayings shall be spoken of in their places.

¶ Of Cicero.

Cap. xvij.

**M** Arcus Tullius Cicero, was some time Consul of Rome: whose diuine eloquence, abundant learning, sharpnes of wit, dexterity in artes, and most ardent loue towarde the common weale of his country, cannot bee sufficiently exprested by no mortall mans tongue or penne. His auncestors were named Cicerones, because that Tullius Appius a noble King of Moisis, and one of the progeny, had on hys Nose a marke lyke a Chicke, which is a kinde of pulle called Cicer.

¶ Of Crates Thebanus.

Cap. xix.

**T**he Thebane Crates, Abscondus sonne, was one of Dyogenes excellent schollers. For as Antisthenes sayeth, when he sawe Spozculaphus in a certaine tragedy holding a carying basked, he fel straught to the sect of the Cinikes and became Diogenes scholer, and beinge  
a noble

## Of liues and aunsweres, fol.16.

a noble man, he sold away his enheritance,  
and the Money which hee made thereof  
(which was aboue two hundred of talents  
of our mony) he deuised among the City-  
zens. And continued so constantly in his phi-  
losophy, that Philemon saith thus of him in  
a comedye.

*Estate crassum vestebat pallium,  
Sed hieme pannum vt temporans esset.*

Which may be said in English thus.

In Somer time he ware his garment thick  
But thinne in Winter y he might be sober.  
Diocles saith y Diogenes perswaded him  
to forsake al his goods, & to cast his money  
into the Sea. And when diuers of his kin-  
red came to him, endeuoringe to dissuade &  
w<sup>d</sup>zaw him from his purpose, he beat them  
away with his staffe, and would not be per-  
swaded. Demetrius Magnesius saith that  
he deliuered a stocke of mony to a frinde of  
his vpon this condition, that if it should hap-  
pen his childezen to be fooles, hee shoulde  
deliuer it vnto them, but if they becâe lear-  
ned and Philosophers, then to distribute it  
to the com<sup>o</sup> people, because (as he said) Phi-  
losophers neded nothinge. Hee despised so  
much al vaineesse of apparel that (as Ze-  
no saith) he sowed a shæpes skin vppon his  
doke, to make it y more vncomely. So litle  
hee



## The first booke.

he regarded dainty fare, that when Demetrius Phalerius sent him bread & wine, he chid w him saying, would god y fountains would also yelde bread. Whereby it appeareth y he dranke water. He bridled so much his other affections, specially anger, y when Nichodrome a minstrel had stroke him on the face, he ware a paper on his forehead ouer the wound, wherein he wrote, this did Nichodrome. He would for the nonce raile & scould with harlots, to enure him selfe to suffer al reproches. Hee was so euil fauoured & filthy w al, y whensoever he exercised himselfe, he was scorned at, wherefoze holding vp his hāds, he vsed to say to him selfe, Hope wel Crates for thy cies sake and the rest of thy body, for thou shalt by and by see these scorneres taken with some disease, and shalt heare them say that thou art happye, blaiminge them selues for their owne folly. When king Alexander asked him whether he woulde haue him to restore and reedifye Thebes his native countrey: what needeth that (quod he) for peradventure another Alexander shal plucke it downe againe. As for my countrey (quod he) which is pouerty and dispising of glozy, neede noe reparatyon, but is so well and stronglye buylt that fortune canne haue noe power agaynst yt.

## Of liues and aunsweres. fol.17.

For I am a Citizen of the spite y me beare  
to Diogenes, which needeth feare no treas.  
This city he describeth proply in these herse.

## Translated out of Greeke.

Est quædam medio constructa vrbs (Mantica) fastu  
Pulchra quidem est, pinguis, circumflua, rebus egena:  
Quam nullus parasitus adi, stolidusue penetrat,  
Deditus aut quisquam damnosis ganeo scortis:  
Allia sed panes, ficus profertqz lupinos,  
Non pro gloriola capiunt aut sordibus arma.

## Which verses maye thus be Englished.

There is a certaine City faire  
Staffe-waileton by name,  
Which stands built in the very mids  
of pride most high of fame:

Goodly it is, fertile and fat,  
and flowing round about,  
Yet of most daintie things it is  
but bare and poore no doubt.

To it there comes no Parasite.  
none such fond glosing wight,  
None such as harmful harlots haunts,  
and liues in lewd delight,

Garlike it hath and household breade,  
and such plaine simple cheere,  
With holtsome fruits and such like things,  
that are not bought to deere.

The folke therein liue al in peace,  
to warre they list not fare:

For glory baine, nor yet for mucke,  
that breeds nought els but care.

He was maruailous hote and sharpe in  
reproving of vices, and thereby gotte hym  
this by name Durexanites, as wee might

D.iii.

say,



## The first booke.

say, Master Controller. For he would goe into every mans house, and plainly dysproue what so euer hee misliked. Hee prescribed this dietarpe or daylie wages followinge, to shewe howe preposterously all thinges were regarded. Geue thy Cooke tenne pound, thy Whistion a grote, thy flatterer five talentes, thy Counsellor smoke, thy harlot one talent, thy Philosopher a dandiprat. To one that asked him what remedy were to quench loue, he made this answer. Hunger swageth loue, and so also doth time, but if thou bee not able to vse any of these, take an halter. He would say: men ought to study Philosophye so long, til they perceiued captains of armies to be All diuers. Hee liued so long that he was crooked for very age. And then seeing himselfe drawe neere his end, hee looked on hym selfe and sayd thus.

*Vadis nunc optime curue,  
Vadis ad Ortiades, longa gibbose senectus.*

¶ That is.

Nowe goest thou hence good crooked swight,  
to dwel with Plute for aye:  
With bunched backe & crookt for age,  
groueling thou goest thy way.

¶ Of Diogenes.

Cap. xx.

Diogenes,

## Of liues and aunsweres. fol. 18.

**D**iogenes, as saith Dyoicles, was borne in a Towne called Cinope, his father being called Iccius Mensar, who beinge imprisoned for counterfeiting their coyne: Diogenes which was of counsel wyth him fled, and came to Athens, where he met w<sup>th</sup> Antisthenes: who vnwilling to receiue him (for why he neuer would teach any) hee ouercame with his perseueraunce. And whē his master on a time tooke vp a staffe to beat him, he put vnder his heade, sayinge: Strike, for thy staffe is not able to drue me away so lōg as thou canst teach me ought. He liued simply as one that was out of his countrey, & comforted him selfe much with beholdinge the litle mouse, which neither desired h<sup>is</sup> chāber, nor feared the darke, nor was desirous more of one meat then of another: whose nature (as nigh as he could) he followed. He ware a double cloke, & made him a bag, wherin he wrapped him when he slept, & put therein his meat, & vsed one place for al purposes, both to eate to slepe, & to talke in. When he was diseased he went w<sup>th</sup> a staffe. which afterward he caried w<sup>th</sup> him alwaies not onely in h<sup>is</sup> City, but also in al other places. Hee wrote to one to make hym a Cel, which because he taried long for, he tooke a baryl or a tun & made that his house. When he had



## The first booke.

he had any graue matter, hee woulde cal  
 the people to heare him, which when they  
 regarded not, he would sing pleasantly: to  
 which whē many resorted, he would say: to  
 heare foolishnesse ye run a pace, but to heare  
 any weightye matter, ye scarce put fōr the  
 your fōte. He wondred at Grammarians  
 which could thewe of other folks lewdnes,  
 and neglected their owne. He reprovoued mu-  
 sicians because they tooke great care y their  
 instruments should agre & their owne ma-  
 ners agreed not. He rebuked the Mathema-  
 tikes which behelde the Sunne, the Moone,  
 and the starres, and neglected the busynesse  
 that lay before their fēete. He taūted the O-  
 ratours because they studied to speake that  
 was iust, & followed not y same in their li-  
 uing, hee dispraised the people which while  
 they sacrificed & gaue thanks fōr their helth,  
 woulde make bankets which was against  
 their helth. Hee wondred that seruantes  
 could stand & see men eat, & snatched not a-  
 way their meat. Being mocked because he  
 annointed his fēete with Odoys, & not his  
 heade, he sayde the saueur goeth from the  
 heade into the aire, but from the fēete vpe  
 to the nose. Being asked what time a man  
 should dine, he sayde, a riche man when hee  
 wil, and a poore manne when hee maye.  
When

## Of liues and aunsweres. fol. 19.

When one had geuen him a blowe vpon the  
 eare, he sayde: I wyll wel I had left some  
 what vncouered. To yonge laddes y stode  
 about him, saying: we wil be ware that thou  
 bite vs not, hee sayde tushe, feare not, for a  
 dogge eateth not Beetes. On a fowles house  
 that had wrytten, no euil shall enter here,  
 he wrote, where then shal the master of the  
 house enter? When Alexander stode bee-  
 twene him & the sunne, & bad him aske what  
 he would of him, he sayd: I pray thee let the  
 Sunne shine vpon me. When he saw a wri-  
 ting set vpon a riotous mans house, signifi-  
 ing y the house was to be sold, he said to the  
 house, I thought so much, thou wouldest sur-  
 fit so long, til at last thou wouldest spue oute  
 thy master. When a mā y was very supersti-  
 cious sayde: I can cutte of thy heade at one  
 stroke: Yea (quod he) but if I stand on thy lefte  
 side, I can make thee tremble. Being asked  
 what beast biteth sorest, he said: of wilde be-  
 astes a bachbiter, & of tame a flaterer. Being  
 asked why gold loked so wan: because (quod  
 he) it hath many lying in wait for it. As hee  
 beheld a tree wheron many womē were hā-  
 ged, he said: would god every tree bare such  
 fruit. When he entred into a very smal town  
 called Minda, which had mighty great gates;  
 he cried to the Citizens, ho sirs, shut your  
 gates



## The first booke.

gates, y<sup>e</sup> y<sup>e</sup> to wne run not out, whē he saw  
one which had ben a weake wraistler, becōe  
a Philition: what (quod he) entendest thou  
nowe to ouercome them which heretofore  
haue ouercōe thee: whē he beheld a whores  
childe casting stones amonge a great com-  
pany, beware childe (quod he) that thou hit  
not thy father. Beholdig Archers shooting,  
when one that could not skil should shote,  
he ran to y<sup>e</sup> marke saying, here wil I be for  
fear least he hit me. To one y<sup>e</sup> asked him a  
foolish question, he gaue none aunswere, be-  
ing asked why he held his peace, he sayd:  
Silence is the aunswere of foolishhe questy-  
ons. Innumerable such pretye aunsweres  
and taunts he vled, which who so listeth to  
heare, shal find in y<sup>e</sup> Apothegmes of Eras-  
mus, which is no lesse finely handled in the  
Englisch then in the latine, beside that it is  
also moze plaine & perfect. This Diogenes  
liued 90. yeres, & died being bit of a doge as  
some writ, other say that he stifled himselfe  
with long holding of his bꝛeth. After whose  
death there was great strife amonge hys  
Scholars, who should haue his body to bu-  
ry, neuerthelesse the strife was appeased by  
the elders, and they buryed hym by the gate  
that leadeth to Isthmus, & made him a faire  
tombe, and set a pillar with a dog therupon,  
and

## Of liues and aunsweres. fol.20

and set thereto a goodly Epitaph. His goodly preceptes and prouerbes shal followe in their places.

## Of Democritus.

## Cap. xxi.

**D**emocritus was a right excellēt & noble Philosopher. In his childhod he learned of the wise men of Chaldea Astronomy, & their diuinity. He wēt after that into Persie, to learne the arte of Geometry. After he returned into Athens: where he gaue his possessions & riches innumerable vnto y<sup>e</sup> weale publique, onely reseruing to him selfe a litle garden where in he might at moze libertie, and with much quietnes, searche out the secretes of nature. He wrote many wonderful and notable works, concerning natural Philosophy and phisike. And after he had liued lxx. yeres, he ended his life.

## Of Demosthenes.

## Cap. xxij.

**D**emosthenes was the most excellent Oratour among the Greekes, hee was first y<sup>e</sup> disciple of Plato. After that he followed Cuiulides an Oratour, & vsed such wonderful diligence & laboꝝ to attaine to the perfection



## The first booke.

section of eloquence, that where he hadde a great impediment in his pronounciation, hee by putting into his mouth smale stones, and enforcing to speake treatably, attained at y last to most perfect forme of speaking.

¶ *Ennius.*

*Cap. xxiij.*

**E**Nnius an Auncient Latine Poet, was borne at Tarētum, a City in the realme of Naples. And as some suppose in a towne called Rhudy in Italye, and was brought to the City of Rome by Cato the Censour. For his learning, and most honest conditions, hee was entierly beloued of Affrican. In consideratiō whereof, he caused his image to be set on his Sepulchre. He made many bookes in sundry kinds of verses, but the stile that hee vsed was something auncient, rude, and homely, Yet notwithstanding, they conteyned very graue & substantial sentences of great wisdom. He died also at the age of lxx. yeres.

¶ *Galenus.*

*Cap. xxiiij.*

**G**alenus a noble Phisition, borne in Parganio, was y sonne of one Picon a great Geometritia. He excelled al other (both before and since his time) in the arte of Phisicke.

## Of liues and aunsweres. fol. 21

sicke. Insomuch; as in his ministratyon, counsaill, or doctrine, he neuer at any time sustained repzoche. Also liuing as some do write an hundred and tenne yerres (after he passed the age of xviij. yerres, vntil the time of his death) he was neuer vexed with any sicknes except the grudge of a feuer of one daye (as he saith in his worke De sanitate ruenda) and that happened only by to much labor. He flourished in the time of the Emperors Marcus, Comodus, and Pertinax, and dyed onely for feeblenes of age, after Chyestes Incarnation About C. lx. yeares.

Of Hermes.

Cap. xxv.

**H**ermes, other wise called Mercurius Trismegistus, is not onely the most excellent of the Philosophers, but also the most auncyent, whose life because it is not wholly set forth, nor all agreeing in that which is set forth, therefore geuinge credit to the most true writers, it shalbe set forth, as they amonge the by pieces haue preserued it. Of whom saint Augustine the worshipful Doctoz sayeth: Atlas the Astrologian, y brother of Prometheus y Phisition, flourished and was highly accepted the same time



## The first booke.

time in which Moyses was borne, which Atlas was graundesfather by the mothers side, to Mercurius the elder, whose nephew was this Mercurius Trismegistus, which in the Egiptyan tongue is called Hermes. Howbeit some which write of him, hold opiniō that he was Enoch, which as they say, signifieth the sãe in Hebrew, that Hermes doth in the Egiptian tongue. And so make him in the seventh degree frō Adã, reckoning after this sort. Adam begat Seth, the father of Enos, the father of Cainan, the father of Melael, the father of Matulale, the father of Jareth, which is the father of Enoch: which opinion (although it be not to be utterly reiected) yet it is not sufficient without proufe to be beleued. For Enoch whom they take for Hermes, was before Noes flud, in which all the workes which were written, if they hadde at that time any vse of letters, were drowned, but the workes of thys Hermes, of whome we entreate, are yet appearing in diuers Languages, wherfore it should seeme that this was not he, except wee shoulde say that hee graued it in the stone pillars, in which in time of the flud, Astronomy was preserved, which might wel bee: and but that S. Augustine, & Pamphilus in his Chronicle,  
and

of liues and aunsweres. fol. 22 .

and Saint Jerome thereupon, appoynt the contrary, myght be beleued . For Iamblicus and diuers other, write much of Mercurius pillers . And Mercurius was of such fame among the Egyptians , that they put forth all their works vnder his name . And the Poets for his singuler learninge, made him a God, & called him a messenger of Jupiter whom they call the God of heauen, & gouerner of all. And it may be that y pillers which the sonnes of Seth (of whose lynage he was) made, were grauen by him, which as many write, are full of learning, out of which as testifieth Iamblicus, both Pythagoras & Plato, with diuers other mo, learned Philosophy. But those pillers I would take rather to be his two goodly books, which may very well bee called pillers: for why, they beare both diuinitie, (if wyth Lactantius I may so call it) and also Philosophy, which were peradventure also grauen in Seths childzens pillers; and thereout drauene by some that haue bene since. Of which two booke the first called Pyman-der, is so full of diuinitie, as may astonish the wyttles of such as therein shall reade, which causeth S. Augustine to doubt whether hee spake such thynges as hee dyd, by knowledge of Astronomie, or els by reue-

E. j.

lation



## The first booke.

lation of spirits. Whobeyt Lactantius doubteth not to comyt him amonge the Cibles, and Prophets. The other booke called Asclepius, being but small, containeth in it the whole summe of naturall Philosophy, out of which I thinke no lesse but that the Philosophers haue learned out their science. Tully & Lactantius (not shewing in what time) say, that there were five Mercuries, and that this is the fiste, whom the Egyptians call Theuth, and the Grecians Trismegistus, & that this is he which slew Argus, and was ruler of the Egyptians & gaue them lawes, and instructed them in learning, & deuised markes & shapes of letters after y<sup>e</sup> forme of beastes & trees. He was called Trismegistus, because he was y<sup>e</sup> chiefeest Philosopher, the chiefeest prist, and the chiefeest kinge. He prophesied of the regeneratiō, & beleued the resurrection of the bodie, & the immortallitie of the soule, and gaue his subiects warning to eschew sinne, threating them with the iudgement of God, wherein they should giue accompts of their wicked deedes. He taught the also to worship god with diuers kindes of Ceremonies, and taught them in al matters to make their prayer vnto God, and instructed the Islands in the knowledge of God. And when he had liued into a perfect  
olde

## of liues and aunsweres. fol. 23

olde age, he gaue place to nature. His precepts, prouerbs, and parables shalbee spoken of in their places.

*Of Epimenides;*

*Cap. xxvi.*

**T**Heopompus sayeth y<sup>e</sup> Whellius was Epimenides father. Other say that Dosiades was. Other some say that Agestarchus. Hee was bozne in Crete in a streete called Gnosus. This Epimenides being on a time sent of his father into y<sup>e</sup> Countrey to fetch home a sheepe: about newnetide, as he trauailed with the sheepe on his necke, being werpe, he went into a caue, and slept, lviij. yere. And when he waked, he sought for the sheepe, & because he could not finde hym, he went backe againe into the field, & when he saw that al thinges were chaunged, being greatly astonished, he returned to y<sup>e</sup> towne: and when hee woulde haue entred into his owne house, they asked who he was: & when he sawe his yonger brother, he was so olde that he knewe hym not: but at last after much communication he told his brother al that had chaunced him, which when it was noised abroad, every man tooke hym for one high in Gods favour. Wherefore on a tyme when as the Atheniens were plagued w<sup>th</sup> the

E.ij.      pestilence,



## The first booke.

pestilence, and were counsailed of Appollo to purge their citie, they sent for Piceas and him vnto Crete, who when he was come to Athens purged it in thys maner. Hee tooke sheepe both white & blacke, & brought them into a sheepecote, & suffred them to go thence whether they would, & commaunding those which followed the to sacrifice the to God in the place where they first lay downe: which donne the plague ceased. The Atheniens deliuered thus frō destruction, gaue him a great summe of money, & also a ship to cary him againe into Crete: but he forsaking their money, onely desired their friēdship, & so departed. A litle after that he was come home, he died, being. 197. yeres old, as saieth Phalge: but as his country folke say, he liued. 299. yeres. He wrote many works in prose and in verse, of which somewhat shalbe shewed in their places. Some thinke that he dyed not at that age, but fel a slepe again vntil an other tyme.

¶ Of Horatius.

Cap. xxvij.

**H**Oratius was a famous Poet borne at Verusium: A man excellent in sharpnesse of wit, and quicknes of sentence. Hee was addict to Epicures sect,

## of liues and aunsweres. fol. 24

sect, & somewhat wanton in maners, though he liberally noted the vices of other men in his verses called Satiri, in ballades to sing to the harp (which were in xviiiij. sundry kindes of verses) hee passed al other that wzot in latine. He was greatly in fauor with Themperoz Augustus by the meanes of Mece- nas Theimperoys minion, who tooke in him for mirth & wit much delectation. To whō, and to Augustus he wzot diuers epistles in verses comprehendinge great wisdom in compendious sentences, & died when he was lviij. yerres olde, as Eusebius writeth.

¶ Of Homerus.

Cap. xxviii.

**H**OMERUS the chiefe of all Poets, whose proper name was Melesigenes. But because he was blinde, hee was called Homerus, which in the tongue called Ionica signifieth blinde. Cicero Tuscul. v. saith: It is writen that Homer was blinde, yet see we his picture and not hys Poeme. For what countrey, what marches, what host, what nauye, what motyons of myndes (as well of men as of beastes) are exprested in such wise that hee maketh vs to see that he sawe not. Plutarchus in the booke whych hee wzote of hym, sayeth that in hys two

C. iij.                      workes



## The first booke.

wozkes hēe comprehendeth both the parts of man. For in the Iliade he described strength and valiantnesse of the bodye. In Odissea he doth sett forth a perfect paterne of y<sup>e</sup> munde. Notwithstandinge, for hys bndyscrete fablynge of Gods and Goddeses, hēe was excluded by Plato out of his weale publique.

¶ Of Isocrates.

Cap. xxix.

**I** Socrates was a Greeke bozne, & came of a good kinred, and was in his youth well brought vp in al kindes of good maners, and when he came to age & discretion, he was an hearer of Gorgias the Orator, whose discyp<sup>le</sup> he continued, untill such time as he was wel learned, both in naturall, & also in morall philosophy. As some say he was in the tyme of Ahasuerus the kinge, & was of such fame for his learning, namely for Morall philosophy, that hēe seemed to many, rather a God then a man. He liued vertuously, with such faithfulness in friendship, and continency of his body, & w<sup>th</sup> such pithines in his counsell, as very fewe haue bene like him since. He wrot manye Godly bookes in his youth, whych he followed in his age: of whych hys good counsels to Demonicum, testifie his wyf  
and

## of liues and aunsweres. fol. 25

and his learning in Morall philosophy, be-  
 side other which he wrote of naturall philo-  
 sophy. He liued long time, for (as Valerius  
 Maximus saith) when he was. 94. yeres  
 olde, he set forth an excellent booke full of the  
 spirite. In al his woorkes he praysed vertue  
 as head fountaine of al manner ryches, and  
 exhorted al men thereunto. To one that as-  
 ked hym if he would be a kinge: he aunswere-  
 red: that he woulde not. And beeinge as-  
 ked wherefore: he said: If I iudge rightfully,  
 I cannot eschewe the hatred of many men:  
 And againe if I iudge wrongfully, I can-  
 not eschewe the paine of eternall dampnati-  
 on: wherefore I had rather liue poorly assu-  
 red of y<sup>e</sup> blisse of heauen, the in doubt thereof,  
 possessing al wordly riches. Beeinge asked  
 how a mā might kepe himselfe from anger:  
 he answered: In remembryng that God lo-  
 keth alwaies vpon him. In his time mē de-  
 lighted much in blacke heare, wherefore one  
 of his neighbors dyed his head blacke: & whē  
 one asked him why his neighbor dyd so: he  
 featlye taunting his neighbors folly sheweth,  
 answered: because no mā should aske coun-  
 cell nor learne any wisdom of hym. What  
 would he say now to we, if he saw these  
 wices, that not onely colour their heare, but  
 also paint their faces: He vled oft tymes in



## The first booke.

his praiers, to desire God to kepe & saue him from the daunger of his frinds, rather then from hys enemies, & beeinge demaunded of one y heard him, why he prayed so, he said: as for my enemy I can beware of, for why I trust him not, so can I not of my frind, because I trust him. Being asked what a man ought not to do, although it were iust & true, he answered: to praise himselfe. Hee liued C.ij. yeres, & died for very age, & was buried honorably. The rest of his sayings shalbe spoken of hereafter.

¶ Of Iustinus.

Cap. xxx.

**I**ustinus commynge but of verpe base and poore stocke, hauinge a crafty wytt, by subtelty and guile, obtayned Chymperiall auctoritie. For with the money that was geuen hym to purchase the good will of the souldiers, that Theocritanus might be Emperour: hee bought the fauour of the souldiers for hym selfe, and of them was made Emperour without resistance. This man in his youth was but a swineherde: and after geuyng himselfe to warfare, for hys towardnesse therein wythin fewe yeares, waxed so expert and cunning in feates of armes, that hee was aduanced to high

of liues and aunsweres, fol.26

to high dignities, & lastly obtayned The-  
pire, which hee governed with great pol-  
licie and wisdom e nyne yeares. Hee ba-  
nished in his time al the Bishops of the Ar-  
rians, Maniches, and other heretiques, and  
endemozed to restore againe the pure & sin-  
cere Christian faith. Hee reigned in the yere  
of our Lord Christ. 521.

¶ Of Iustinianus.

Cap. xxxi.

Iustinianus beeing an Emperour of Con-  
stantinople, came of a very poore and base  
kindred, his mothers brother Iustinus Em-  
peroz befoze him, was but a swincherde, hee  
succèded his Uncle at the age of xiiij. yeres  
in the Empire, & gouerned it nobly by the  
space of xl. yeres, augmenting it honorably.  
He was a right worthy & excellent Prince.  
But he was not a little corrupted with aua-  
rice, and with the heresies of Eutichianus &  
Pelagian. And not longe after was bereft  
of his wittes, & so ended his life when he had  
liued. lviij. yeres.

¶ Of Licurgus.

Cap. xxxij.

Licurgus was the lawe maker of the La-  
cedemons. He was a mā of great vertue  
and



## The first booke.

and wisdome, & so moderate & iust, & when he might haue reigned after his brother Voludecta, would not take it vpon him, but gouerned the realme to the vse of his yonge nephew Cabzilaus. To whom beeing of age, he restored the kingdome. And in the meane time garnished the citie w<sup>th</sup> most honest lawes.

*¶ Of Marcus Aurelius Antonius  
Cap. xxxiij.*

**M**arcus Aurelius Antonius was an Emperour of Rome, and a Roman borne. He succeeded his father Pius in the Empire. His mothers name was Domitilla. Shee was a Prince of excellent vertue, wisdome, & learning, & seemed to be prouided of god against & troubles & miseries which happened to the commō weale in his time. For vndoubtedly w<sup>th</sup>out his great & marueilous wisdome; The empire had bene sore appaired, or wel ny vtterly confounded. But he by his foresight & counsell gouerned & same & kept it frō much daunger. He made many goodly lawes which remaine yet vnto this day, he died in Pannonie now called Hungary, & xliij. yeare of his reigne, when he was. xliij. yerres of age.

*¶ Of*

of lines and aunsweres. fol.27

¶ Of Mison. Cap. xxxiiij.

**O**f this Mison is great variance among writers, & al throught y doubtfulness of Appollores aunswere. For when Anacharsis asked of Appollo who was wiser the himselfe, he aunswered: Ecius, Mison, Cheneus: but some say y Appollo said not Ecius, but Eteus: & so they ask what Eteus is. Parmenides saith it is a vilage of Laconia, in which Mison was bozne. But Socrates saith y his father was called Eteus, & his mother Cheneum. Ethiphron saith that he was of Crete, & that Heracles Ponticus was his father. But Anaxilaus saith that he was of Arcadia: thus there is cotrouersie about him, in which I allowe best Socrates minde. But after that Appollo had geuen this aunswere, Anacharsis being troubled therewith, came vnto Mison in y Sommer time, & found him making a share for his plough, & mocking him therefore said: I wis Mison it is not mete to go to plough nowe: No (quod he) but it is mete to prepare and make it ready. He liued solitary, and when a man by chaunce met hym laughing to hym selfe, and asked hym why he laughed so, syth no man was present with him, he aunswered: Euen therefore



## The first booke.

foze doo I laughe. He wrote many goodly  
workes, and died when he was. lxxvij. yere  
olde. His goodly sayinges shalbe spoken of in  
their places.

¶ Of Onidius.

Cap. xxxv.

**O**Vidius surnamed Paso, was borne  
in Sulmo, brought vp in Rome,  
and diligently instructed in Latine  
letters from his tender age. Hee gave  
most diligent studie to the making of verses.  
from the which he was withdrawn by his  
father, & put to learne Rhetorick. Where  
in a while he much profited, and was in the  
number of the best Orators of that tyme,  
and was aduanced to sundry authorities,  
and made a Senatour. Notwithstandinge  
he did chiefly dedicate him selfe to Poetrie:  
wherein by nature he was excellent, in faci-  
litie and abundaunce of sentences. Hee was  
dearly beloued of The Emperor Augustus,  
of whom at the last he was exiled into Po-  
thus, where he spent the rest of his life in a  
towne called Thomos, amongst people most  
barbarous, who notwithstanding greatly la-  
mentinge his death for his curtesie & gentle  
maners. The cause of his exile is vncertain,  
saying some suppose it was for abusing Julia  
daughter

of liues and aunsweres. fol.28

daughter to the Emperour Augustus, although the pretence of the Emperour was for makinge of the booke of the craft of loue, whereby yong myndes myght be stirred to wantonnesse. He was befoze the incarnatiō of Christ fower yeres.

¶ Of Pithagoras.

Cap. xxxvi.

**P**ithagoras the Phylosopher borne in Samia, was a riche merchant mans sonne called Demarratus, howbeit hee was richer then his father, which was not able with his merchaundise to gette so much as hys sonne despised, for he was both riche in abstinence from couetise, and also in wisdom, which is very riches: of which in his youthe hee was so desirous, that hee went firste to Egypt, and after to Babilon to learne Astronomie, and the beginning of the worldes creation: which when hee had learned, hee returned into Crete, and Lacedemonia, to see Licurgus and Minos Lawes. In which when hee was perfect, hee went vnto Ceuona, where was a people exceedingly geuen to luxurie and al kinde of vice, amonge whom hee so behaued hym selfe, that he reformed them from their euill maners, & in smale time brought the to such sobernes



## The first booke,

sobernes y men would neuer haue thought it had bene possible. For the wyues y were forsaken of their husbands, and chyldren cast of by their Parents, he so instructed that they were receyued againe. He caused the women also to set aside their gorgeous attires, teachinge them that chastitye was the chiefe ornament of honest women. This Pythagoras, as sayeth Boetius, was the inuenter of Musicke amonge the Greecians, which he found out by the soundes of Hammers, wherof he wrote a booke, which Boetius & Apuleius translated into latine. S. Augustine in his. viij. booke De ciuitate dei, saith that philosophy was so named by him, which befoze was called Sophia. For when it was asked hym what sciencer hee was, he answered, a Philosopher, which is a desirer of wisedome, thinking it a great arrogancy to haue called hym selfe wise. Tullius saith that Pythagoras spake so wisely, & so ornately befoze Leoncius a kynge, that he wondringe at his wit and eloquence, desired him to shewe what science he knewe best: to whom he answered, that he knewe no science, but was a philosopher. At which for y newnes of the name the king astonished, asked him what was a philosopher, and what dyfference was betweene philosophers and other

## of liues and aunsweres. fol.29

other men. To whō Pythagoras said: mans life seemeth to me, to be like a congregation of people gathered to see a game, to whych men resort for sundrye purposes: some by their owne actiuitie to winne the woꝛship of the game, and other some for lucre sake to buy or sel somewhat, and other some minding neither to gayne nor to profite, come onely to beholde and see what is done. And in like maner, men which are come vnto this life, as out of another life and nature, occuppe them selues with diligence, to get prayse or profite: or regarding neither, apply their myndes to search and to knowe y nature of thinges, which sort last named we call philosophers, that is to saye, louers of wisdomē. Thus by this Godly parable hee vttered his mind, in the continuance whereof also, he prayseth & proueth hys science to be best, saying: Like as he which cometh to see the game onely, is moze liberall, reuerend, and moze to bee praysed then the rest: so lyke wyse he which in his life geueth hys minde to wisdomē and knowledge, ought moze to be accepted then any of the rest. Saint Augustine saith y he was wel skilled in Pygromancy, which may be very wel, for in y time it was much set by, and none thought wise, that therein was ignoraunt. Valerius sayth,



## The first booke.

saith, & his hearers worshipped him so much that they thought it a greate sinne to forgett ought which they heard of hym in disputing any matter. His wordes were so esteemed, that it was a cause good and sufficient in any matter, to say that Pythagoras sayde so.

Hēe was so good a Philosopher, as scarce any deserueth to be his match. He kept Justice so much, that after his death, the auctoritie of his name ruled the people of Italy, which in tyme past, was called Magna Grecia. Hēe was so sparing and profitable, that some thinke hēe neuer did eate any dayntie meates. Hēe taught manys yong men, whose aptnes he knewe alwaies by their countenaunce, gesture, and maners. And hēe with al hys disciples, liued in common together, as well in loue, as in other maners. For he taught thē that true freindschip was, to make one hart and minde of a great many hartes and bodyes. Insomuch that Damon & Pythias which were of hys secte, loued so together (as saith Valerius Maximus) that whē Dionisius the tyraunt would haue killed the one of them, which desiring licence to go and dispose his goods before his death, was graunted his request, if he could get another in the meane while, & would be his pledge, who if he came not agayne

## Of liues and aunsweres. fol. 30.

gaine at the time appointed shoulde dye for him: his fellowe, not regarding hys lyfe so much as his true frindshippe, became hys pledge. And the other being let goe, came againe at his time appointed, to redeme hys fellowe from his death: which faithfulness in both, y<sup>e</sup> tirant Dionisius seeing, not only forgave them both: but also desired y<sup>e</sup> he might be y<sup>e</sup> third of that fellowship, that had rather die, then to falle in frindship. A notable example of most constant frindship, & of good instruction therein. To one that asked him what he thought of womens weeping, hee said: There are in womens eyes, two kinds of teares: the one of griefe, & the other of deceit. To a covetous man he sayd: O fool, thy riches are lost upon thee, & are very povertie: for why, thou art neither y<sup>e</sup> warmer, better fedde, nor richer for them. It was asked him, if he desired to be riche: to which he aunswered, nay, sayinge: I despyse to have those riches, which with liberalitie are wasted and losse, and with sparinge, do rust and rotte. To one that was gayly apparayled, and spake uncomely thinges, hee sayd: Cyther make thy speche lyke unto thy garmentes, or else thy garmentes lyke unto thy language. It chaunced a foole in Pythagoras presence, to say that



## The first booke.

hee had rather be conuersant amonge women then amonge Philosophers, to which he sayd, yea, swine had rather lye rooting in dirt and in mier, the in cleare and faire water. Being asked what newe thing was in the World, he answered, nothing. Being asked what was Philosophie, hee sayde: the meditation or remembrance of death, labouring dayly to get the soule libertye in this prison of the body. He was the first among the Grecians y held opinion that the soule was immortall. He kept schoole in Italy, & lived vnto a great age, & after that he was dead, y people reuerenced him so much, y they made a temple of his house, and worshipped him as a God. Hee flourished in the time of Nabuchodonoser, king of Babilon. His precepts, prouerbes, and parables, shal followe in their places.

¶ Of Periander.

Cap. xxxvij.

**P**eriander, as sayeth Heraclides, was borne in Corinth, his fathers name was Cipcelus: he married a wife called Licides, which was the daughter of Procleus, a tiraunt of Epidaure, and by her had two sonnes: the one called Cipcelus, & the other Lichophorne, of which the yonger was

## Of liues and aunsweres. fol. 31.

was very wise, but the elder was a foole. Thys Peripander was wel learned, and wrote a booke of ij. M. verses. Neuertheles he was a tirāt, and exercised so much his tyrannie, that al men did hate him, hee was about ̃xxxvij. Olimpiad in Solons time, & he executed his tyranny lx. yeres. Some say there were ij. Peranders, the one a tyrant, the other a Philosopher, which might wel be: neuertheles, this tirant is he whom Laertius reckoneth for one of the seue Sages, whose opinion I allowe not. For like as hee for his euil doctrine disalloweth Orpheus to be a Philosopher: so I for his euyl liuing, disallowe Perander to be any of the seuen Sages, although he haue written many wise sayinges. For as in Philosophye nothing is lesse allowed then ignorance, so in wisdom nothing is more abhored then tyranny, in which thys Perander excelled, in so much that when he was demaunded why he continued in his tyranny: because it is dangerous (quod he) for a man to yelde him selfe eyther of his owne accorde, or against his wil. Neuerthelesse hee would say (as wicked Hannibal said of peace) that who so would raine in suertye, ought to endeavour them to haue their subiectes obedyent with loue, & not with force: And yet he him selfe

J. ij.                      selfe



## The first booke,

selfe sought nothing lesse . For on a time he  
 being verie angrye, slong his wife beeing  
 great with childe, do wne a paire of steares  
 and trode her vnder his fete , and so killed  
 her . And sent away his sonne Licophorna,  
 because he mourned for his mother, & draue  
 him into Corcira: And after ward when he  
 him selfe was very olde, he sent for him a-  
 gaine, that he might with his owne handes  
 haue played the tirant with him : which  
 when the men of Corcira knewe, they put  
 him to death them selues , to deliuer hym  
 from his fathers tyranny . And when Pe-  
 riander heard that , raginge in his fury, he  
 tooke al their Childzen, and sent them to A-  
 liattes a tyrant to bee slaine, but when  
 the shippe wherein they were , appzched  
 vnto Samos , they bovyng to Juno,  
 were saued of the Samnites : which when  
 Periander heard of, hee being lxxx. yere old,  
 what with sorowe, & what with trodnes,  
 dyed. This was his life , which should not  
 haue bene rehearsed , saue that for hys good  
 sayings , which shalbee spoken of in their  
 places. Neither woulde we that any man  
 shoulde take example thereby , but rather  
 shoulde see howe shamefull a thinge it is , to  
 haue the like conditions.

Of liues and aunsweres. fol. 32.

¶ Of Phericides. Cap. xxxviiij.

**P**hericides y<sup>e</sup> sonne of Badis (as sayeth Alexander) was a Sirian bozne, and was an hearer of Pittachus. Theopompus affirmeth him to bee the first that euer wrote of nature, and of the Gods among the Grecians. Many marueiles are written of him. For as hee walked by the sea side at Samos, beholding a shippe sailing swiftly with ful sayles, hee prophecied that within a litle while, it should be drowned. And as he sayde it came to passe euen in his owne sight. After that hee prophecied (as there was in deede) that the thirde yere after, there should bee an earthquake. Not long after when he was at Massona in the game place, hee counsayled one Perilaus a straunger, to geat him thence, and al his household, with as much speede as myght be, whose counsaile hee not regardinge, was taken not long after, with the towne and al, of his enemyes. He woulde saye to the Lacedemonians, that neither golde nor siluer ought to bee worshipped, and that Hercules in his sleepe gaue him that commaundement: which Hercules also the same time, commaunded the Princes to obey Phericides. Some applye thys to

J. iij.

Pythagoras.



## The first booke.

Pythagoras . Hermippus sayth, that when their was great warre betwene the Ephesians and Magnesians, he beinge desirous that the Ephesians might winne the victorie, asked of one that passed by of whence he was: whom, confessinge himselfe to bee an Ephesian, he commaunded to drawe him by the legges, and to lay him in the Magnesian fælde, saying: Desire the Citizens that when they haue got the victorie, they bury me ( which am Phericides ) in this same place. Which whē the Citizens knewe, they were in good hope of victorie: And the next day, they ouercame the Magnesians in battaile, and found Phericides dead, & buried him honorably. But some say that he flong himselfe downe headlong from an hil called Coziciam, and so to haue died, and to be buried at Delos. Other some say, that he dyed, being consumed with lice . Aristoreus saith, that when Pythagoras, which came to visite him, demaūding howe he did, that he putting his finger out at the doore, said: behold thy selfe, which answere afterwarde among learned men became a byword. He wrote an Epistle to Thales wherein he prophesied of his owne death, sayinge that he was swarmed ful of lice, and that he had a fever, and when any of his frīdes asked howe he

## Of liues and aunsweres. fol. 33.

did, h   shewed them his lowly finger out  
thorough the doore, and desired them that  
the next day after they shoulde come to his  
burial.

Of Plato.

Cap. xxxix.

**P**Lato the sonne of Ariston and Perian  
der, of Solons kindred, was bozne at  
Athens, in the yeaere and day that Ap-  
pollo was bozne, as witnesseeth Appollodo-  
rus. Which was in the fourescore and eight  
Olympiad, and died being lxxxiij. yerres old.  
It is said y  when he was bozne, there came  
a swarme of Bees and hived in his mouth,  
which Socrates interpreted to be a signe of  
his great eloquence. He was a goodly man  
of person as saith Alexander, and was ther-  
foze called Plato, which some said was for  
his eloquence, and some for his great foze-  
head. He exercised himselfe in his youth, in  
wrastring: and such like feates, and gaue his  
minde also to painting, and to write Posies  
Metres, and Tragides. H   had a smale  
boice, & an eloquent tonge. Socrates drea-  
med that a Swan let fal an egge, which  
hatched in his lap, & when it was fettered  
it flew bp on high, and songe exc  dyng  
swete songes: & the next daye when Pla-

F. iiii.

toes



## The first booke.

toes father brought him to schole to Socrates: ¶ (quod he) this is the Swan y<sup>e</sup> I dreamed of: & whē he had learned much, & should be before Dionise to a schole game, wherein learned men shoulde shewe there goodly Meter, & pithye writings, wherein who that excelled had a great rewarde: when he had heard Socrates declare his, Plato flog his owne into y<sup>e</sup> fier, saying: ¶ fier, Plato hath nede of thy helpe. And whē Socrates was dead, he wēt into Italy, to Philolaum which was of Pythagoras secte. Fro thēce he went into Egypt, to heare the Priestes & the Prophets: where bēing sore sicke, he was healed by one of the Priestes with sea water, by reason whereof, he sayd: The sea ebbeth and floweth al maner diseases. He sayd mozeouer, that al the Egyptians were Philitions. He determined also to go to the Magitians, but by meanes of the warres that were in Asia, he chaunged hys purpose and returned to Athens, where he abode, & wrote many goodly workes, and drew together Heraclitus, Pythagoras, and Socrates reasons. And in sensyble things he preferred Heraclitus: and in things that pertayned to intelligence, he toke Pythagoras part: and in civil matters and Moral Philosophy, he esteemed most his master Socrates.

## Of liues and aunsweres. fol. 34.

Socrates. And drewe these three partes of Philosophy into one body. Satirus saith that hee gaue an hundred pounce to Philolaum, for three of Pythagoras bookes. He sayled thise into Sicill to see the Countrey: whereas Dionisius the tirant, Hermocrates sonne, compelled him to talke w<sup>th</sup> him, and when Plato in his communicati- on sayde that a tiraunt ought not to doe that which was for his owne profit, except hee excelled in vertue, the tiraunt beyng angry therewithal sayd: Thy wordes sa- nour of olde idle dotrels tales. And thynne also (quod Plato) of a younge tirant. For which this tiraunt would haue slaine him, but was entreated otherwise, and com- manded him to bee solde. And by chaunce there was one Annicer, a Cireniate, which gaue thirty pounce for hym, and sent him to Athens amongst his frindes, which in- continent sent him his mony againe, which he in no wise would receaue, alleaging that other men were as worthy to care for Pla- to as they. And when the tyrant hearde holwe Plato had sped, and was in hys countrey againe, he wrote vnto him, pray- ing him not to sprake or write euil of him: to which request Plato wrote againe, that he had not so much idle time as once to



## The first booke.

to remember him.

Some say, when y<sup>e</sup> captaine Cabyria which was guilty of death, fled, that he (whē none els of the City durst) went with him. And when Crobilus a scoffer sawe hym enter into the castel with him, he railed on hym, saying: thou goest to helpe another, as though thou knewest not that wee already owe thee Socrates poison. To whom Plato sayd: when I warred for my Countrey, he suffered peril with me, wherefore nowe for frindships sake, I wil doe as much for him. To one which because he reproued him for playing at dice saide: thou chydest for a smal matter: in deede (quod he) the thinge is smal, but the customable vse thereof is no small thinge. To one of his boyes which had displeased him, hee sayd, if I were not angry, I would trimme thee. To one of his seruantes which had done amisse, and excused him, sayinge: it was my destenie, I could do none otherwise, he said: excuse thy selfe no more then, for it is thy desteny also to be punished. He died in y<sup>e</sup> scholes as some say, being broken in the middes, and was buried in Athens. His notable sentences shalbe added in their places.

Of Plutarke.

Cap. xl.  
Plutarch.

## Of liues and aunsweres. fol. 35.

**P**Lutarch the Philosopher, was a man of  
 a wonderful wit, wel brought vp in hys  
 youth, wel instructed in manners, and wel  
 furnished in al kinds of learninge, which  
 growing vp as wel in vertue and learning,  
 as in body and yeres, was chosen, and that  
 worthely, to be the instructor of the Empe-  
 rour Traian, whom he so wel instructed,  
 that his glozy therby was greatly augmen-  
 ted, as it is sayde in Policrato the v. booke.  
 He was faithful in his sayings, & eloquent  
 in his words, & very diligent & ware in his  
 maners, of a chaste life & good conuersatyon.  
 He gaue his mind much to instruct & teach  
 other, and wrote many bookes: of which  
 one entituled, the education of youth which  
 wee haue in English tongue (drawen there  
 into by the excellent and famous knyght  
 Sir Thomas Eliot, whose good zeale and  
 lone both to further good learning, and to  
 profit his countrey, appeareth as wel there  
 by, as by other many woorkes, which hee  
 hath pained hym selfe, to bringe into oure  
 language) sheweth wel his good affectyon  
 that he had to the comen weale. Hee wrote  
 another booke, called y institution of Tra-  
 ian: In which he setteth out the office of a  
 Prince, and what he ought to bee, so excel-  
 lently, as no man can amende it. He wrote  
 also



## The first booke.

also another booke, entituled Archigramm<sup>m</sup>atum, wherein he teacheth rulers and officers howe to gouerne them selues, wyth diuers other thinges, among which the letter that he wrote to Traiane what time he was created Emperour, is worthy to be remembred, in the end whereof he saith thus. Thou shalt rule all thinges euen as thou wouldest, if thou go not frō thy selfe, And yf thou dispose al thy workes to vertue, al thinges shal prosper with thee. And as touching the gouernaunce of thy common weale, I haue taught thee therein alredye, which if thou follo we, thou shalt follow me thy master Plutarcke, as an example of good liuing: But if thou do other wyse, then shal this my letter be my witnesse, that I gaue thee neither counsell, neither any example thereunto. When he was aged, he died & was buried honozablye. His goodlye prouerbes, adages, parables, and semblables shal follo we in their places.

¶ Of Photion.

Cap. xli.

**P**hotion was disciple to Plato & Zenocrates. Hee was one of the chiefe Gouernors of the Citie of Athens: A man of such wonderful grauitie and con-

## Of liues and aunsweres. fol. 36

constancy, that he was not lightly seene to chaunge his countenaunce, either to laugh or to mourne, nor to haue his handes out of his habite, except in warre, and when he was in the countrey hee went alwaies barefooted, except it were in the colde Winter, wherof there was no better token, then to see Photion goe shod. His speache was short, grane, vehement, & full of quicke sentences. And therfore the most eloquent Oratour Demosthenes called him the hatchet that dyd cut of his wordes. He alwaies kept himselfe in pouertie and base estate. He refused infinite treasure sent vnto hym by Alexander. And although he had bene the general Captayne of the Athenienses in sundry warres, and honozablye atchyued his enterpryses; yet was he best contented to liue poorely. Finally, euen of hys owne unkinde countreyman, hee was condemned to death, whereunto he went with the same countenaunce that he had in authoritie.

Of Phillippe.

Cap. xliij.

**P**hillippe a king of Macedony sonne of Amintas, father of great Alexander, he was from his childehood a Prince  
of



## The first booke.

of excellent wit and power, of whom this notable thing following is to be remembred. After he had vanquished the Athenienses at Cheronea, he began to reioyse of his felicity. But to the intent y<sup>e</sup> he therefore should not be the more prone to iniuries towards his subiects, nor to haue indignation at the whō he had vanquished, he then & ever after caused a child to come to his chamber doore in the morning, and to crye vnto him with a loude voice. Phillip, thou art a man mortal, which he obserued so constantly, that he neuer went out of his chamber, or receiued any counsaillours or suitours, tyl the childe had thusse spoken these wordes. Notwithstanding he was a Paynim.

¶ Of Plinie the second.

Cap. xliij.

PLinie the seconde was famous. And a man of great vertue and excellent learning (as also the other Plinie) hee wrote to Traian of the persecution of Christians, certifying him that there were many thousandes of them put to death: of the which none did any thinge contrary to the Roman lawes, w<sup>o</sup> they persecution, sauing that they bled to gather them selues together in the morning befoze day, and singe Psalmes

## Of liues and aunsweres. fol. 37.

psalmes to a certaine God, whome they worshipped, called Christ: In al other their ordinances very bpzight, godly, and honest. Wherfoze the persecution by commaundement of Theemperour was greatly dimini- shed. He wrote (as it is supposed) the most excellent worke called the history of nature. He liued in y dages of the Emperour Tra- ian, and died in the yere after Christs in- carnation. Cr.

## Of Plautus.

## Cap. xliij.

PLautus was a right worthy and excellēt Poet borne in Ambria in the cōtrey of Italy. He had great felicitie & pleasure to spend his time in making & settinge forth Comedies. And whē he had spēt al his sub- stance on plaiers garmēts, & therby brought to extreme pouerty, he was faine for his li- uing to serue a Baker in turning a Querne or handmil. When he was vacant frō his labour, he would write most eloquent and pleasant comedies: wherein he was reputed so excellēt that Cypius Strabo said of him, he doubted not but that the Muses woulde speake as Plautus did write, if they should speake Latine. He was in the time of Cato Censorius.

Of



## The first booke.

**O**f Pittachus Mittelenens.

Cap. xlv.

**P**ittachus Mittelenens was a notable and excellent man. He was one of the wis. wise men of Greece. In his tyme he did excel al men, both in learninge and martial feates. He was also of the City of Mittelene.

**O**f Pirrhus.

Cap. xlv.

**P**irrh<sup>o</sup> king of Eptre was a baliat, & fierce warriar, sterne of coutenace & a mā terrible to behold. He seemed to be framed & naturally eclined to martial prowes. He was enduced by a doubtful aunswere of Appollo to aide the Tarents against the Romains, whom he ouerthrewe in ij. great battailes; but with such losse of his owne Captaines frindes and souldiers, that he sayd: If we ouercome the Romains once againe, we shalbe utterly vndone. Wherefore greatly maruelinge at the manhood and vertue of the Romaines, he said with a loude voice to his fryndes: O howe easie were it for me to subdue the whole worlde, eyther to my selfe by the aide of Romaine souldiers,

of liues and aunsweres. fol. 38

or to the Romayns, if I were their kynge. He was receyued of the Macedonians for their king seuen monethes. He warred against Demetrius king of Asia, vnto whom he gaue a great ouerthrow; he reigned before Chyist. 288.

¶ Of Pacurnius.

Cap. xlvij.

**P**acurnius was a famous & excellēt writer of tragedies, borne at Brindusium in Calabria: hee was sisters sonne of Ennius the Poet, he is commended of Quintilian for the grauitie of his sentences, & ponderousnes of his wordes, & the authoritie of the personages which are in his tragedies & comedies, & that this stile seemeth somewhat rude, is to be ascribed to the tyme, and not to his faulte. He liued vntill the age of ninetie yeres.

¶ Of Pompeius.

Cap. xlvij.

**P**ompeius called Magnus for hys incomparable victories (whose father was called Pompeius Strabo) hauynge so good a grace in his vilage, & from his childehood hee moued & people of Rome most entierly to fauor him for his singuler beneuolence, continency

G. f.



## The first booke.

tinēcy of liuing, martial experiēce & knowledg, plesātnes of speech, fidelitie of maners, & easines in speaking to. He neuer required any thinge without shamefastnesse, nor graunted any thinge but with a glad countenance. In his visage appeared alwayes both nobilitie and gentlenesse: so that in hys flourishing youth there shined in him maners both princely & reuerend. He was of a lyuely, stoute, & noble courage. He fortunatly preuailed: & had commonly good successe in all his enterprises. He greatly triumphed for his victories in Africke beinge almost but a child. Hee vanquished the valiant captaine Sertorius, a man at that time most famous in prowesse. He vanquished also Mythridates the great king of Pontus. And where a great number of the cōcubines of Mythridates, women of excellent beautie, were taken and brought vnto him, he would not cōpany with any of them, but sēt them to their frindes. He subdued Armenia, Capadocia, Paphlagonia, Medea, Scilicia, Mesopotamia, and sundry other realmes. He brought into Rome (by reaso of his great triumphes & victories) innumerable treasure of golde & silver. Hee afterwarde tooke to wife Julia y daughter of Julius Cesar, which liued not longe. And when the amitie betwene Pompey

of liues and aunsweres. fol.39

pey & Cesar decreased, he was at the last by Cesar banquished, who p̄tully fledde by sea into Egypt, where vnder the safeconduct of kyng Ptholomeus, he was slaine in a bote, his head beyng stryken of, & his body caste on the strande, where it was poorly buried, when he had liued threescore yeres & aboue, and from his youth in most high honor, welth, and prosperitie, on whom it did seeme y fortune had powred al her treasures most prodigally.

¶ Of Quintilian Cap. xlix.

**Q**uintilian in his time was a worthy & famous man. And being a perfect Rhetoritian, taught Rhetorike in Rome: & receiued his salary and stipend out of Theemperours Eschequer. He flourished in the time of the man Ignatius, who gouerned the congregatiō of Chyrtians at Antioch.

¶ Of Solon Salaminus. Cap. l.

**L**ike as there is amōge wryters great variance (as I said before) about the first Philosopher, euen so is there great contention, which were the seven Sages: but as  
C.ij. their



## The first booke.

their variance maketh doubtful which were the persons, so their whole consent assureth that there were such. And for because we entend not so much to shewe the persons & names, as their good doctrine, therefore it shalbe sufficient that a wise & approued Philosopher hath said such thinges as to the are attributed: yet as for good causes I haue allowed Socrates for y first moral Philosopher after Laertius minde, so doe I best allowe Laertius iudgement in this matter, whych saith y these were they: Thales, Solon, Periander, Cleobulus, Chilon, Byas, and Pittachus. Of whom although Periander were a tirant, yet because that for hys good doctrine he hath of the learned longe tyme bene allowed, therefore shall hee enioy that forme which they haue all geuen him. Of Thales ye haue hearde alreedy, after whom Solon is next, which was the sonne of Eristides, & was bozne in Salamina, & thereof was called Salaminus. He gaue many good lawes, and didde many noble deedes worthy to be remembred. Amonge whych this is very notable: After that the Atheniens and Megarences had made greate warre and soze slaughter betweene them, to haue had the seignorie of his countrey Salamina, & were both soze werped wyth warres,

of liues and aunsweres. fol. 40

warres, they made a lawe at Athens, that no man paine of his head should speake or perswade ought to challenge the Iland any moze. When Solon beeinge troubled and thoughtfull for his countrey, fearing lest with holdinge his peace, he should doe small good to the common weale: and agayne, if hee should speake, it should be for his hurt, so secretly feigned him selfe mad, thinking thereby, not onely to speake, but also to doe suche thinges as were forbidden. And disguising him selfe, he ran abroad among the hartlesse people, & there in the maner of a Crier, he perswaded the people that whych was forbidden, & stirred vp their mindes so much, that incontinent they began warre, to obeyne the Ilande, and so at last they got it. He perswaded them also to challenge Chersonesum a Citie in Traci, affirming that it was their right. And by this meanes so wāy peoples loue, that they gladly would haue made him ruler: but as saith Socrates, he had a neighbour called Pisistratus, which trayterously endeouored to hurte hym, whereof as soone as he had knowledge, he armed him selfe & went into the strete, and whē he had called a great cōpany about him, he discovered Pisistratus treason, and not onely that, but sayed also that hee was rea-

C. iij.

dy to



## The first booke.

dy to amend it, and woulde be glad to fight  
for his liberty: saying, ye men of Athens, I  
am wiser then some, and valianter then o-  
ther some: I am wiser then those y<sup>e</sup> marke  
not Pisistratus, and I am valianter then  
those which know him & dare not for feare  
shewe what he is. But y<sup>e</sup> Senat that tooke  
Pisistratus part, saied he was madde: and  
when he sawe he could haue no redresse, hee  
laide downe his harnessse befoze them, & said:  
O countrie, I haue alwaies holpe thee both  
with word and deede: and then sailed into  
Cipres, and there mett with Cresus, who  
demãding of him whom he thought happy:  
he said: Thelus of Athens and Byto, and  
such other, which al men spake of. Another  
time when Cresus had garnished him selfe  
rychely, and was set in his high thzone, hee  
asked him if euer he had seene a moze gor-  
geous sight: (yea quod he) both capons, fe-  
sants, and pecocks, for their goodly colours  
are naturall. From Cresus hee went into  
Cilicia, and there builded a Citie, and after  
his owne name called it Solos. Hee made  
many good lawes for such as were warri-  
ers: for if any had got victozy, hee shoulde  
haue a great rewarde for his labour, & such  
as were slaine, had their wife and children  
founde of the common purse euer after. Hee  
made

of liues and aunsweres. fol. 41

made a lawe that no executoz should dwell  
with any orphanes mother, nor that anye  
shoulde be executoz, to whō after the heires  
death the goodes shall belonge. And that no  
ringe or seale maker should kepe the print of  
any olde seale. And that whosoever had put  
out a mans eie, shal lose both his owne for  
it. And that whosoever tooke ought that was  
not his owne, should die for it. And that if  
any gouernoz were found drunken, to dye  
for it. And that no man shoulde geue any  
dowry with his daughter, with many moe  
good lawes. When he was demaunded why  
he made no lawe against such as killed their  
father or mother? He aunswered, because it  
is a desperate mischiese. Being demaunded  
how men myght best kepe them from brea-  
kinge the lawe? he saied, if such as haue no  
wzong, be as sorow and carefull as those that  
are wzonged. He would say to riche men:  
abundāce groweth from riches, and disdaine  
out of abundance. He wzote many booke,  
both of verses, lawes, & other matters, be-  
sides many goodly epistles. He florished in  
the xlii. Olimpiad, & was Prince of Athens  
the iiij. yere, which was from the wzorlds re-  
creation. 4675. yeres, he liued lxxx. yeres, &  
died in Cipres, commaunding his seruants  
to cary his bones to Salamina, and there be-

C.iiij.

ing



## The first booke.

ing made in powder, to sow them about the citie. Dioscorides writeth, that whē he was asked why he wept for his sonnes death, sith it profited him nothing: he answered: euen for this cause I weepe, because I can profite him nothing. Thus much of his lawes and answers: the rest of his sayings shalbe spoken of in their places.

¶ Of Socrates.

Cap. li.

**S**ocrates (as sayeth Plato) the sonne of Sophroniscus a Lapidarie, and his mother Phenareta a midwife, was bozne at Athens, a man of a wonderfull wit, and as some say was an hearer of Anaxagoras & of Damon. But Duris saith y he was a seruant, & that he graued in stone, & that the Gracie thre goodly ymages, were of his caruing: wherfore Timon calleth him a caruer of stones, & a baine Greke Poet, & a subtyll Orator. For in his Orations, he was sharpe and prompt, and was therefore forbiddē to teach it by xxx. tyrants, as sayeth Xenophon. But (as sayth Fauozinus) hee with his disciple Eschines, opened the fieldes of Oratory craft. He got mieney to find hym selfe withall by his handy worke, fro which Crito deliuered him because of his wisdomē  
and

of liues and aunsweres. fol.42

and became his scholer, as Bizantius saith. But after that Socrates perceiued y there was no fruit in the speculatyon of naturall Philosophy, and that it was not greatly necessary to the outward maners of living, he brought in y kinde called Ethick, that is morall Philosophy, and taught it dayly both in the shoppes & stretes, and exhorted the people chiefly to learne those thinges whyche should instruct them in maners, which were needefull to be vsed in their houses. He vsed sometime thzough behemency of hys communication to shake his hande, & stirre hys finger, yea and to pluck him selfe by y heare also, & was therfore mocked of many, which he suffered patiently. And was so patient, y when one had spurned hym, he suffred hym: and being asked why he stroke not againe, he asked if an Ass had kicked hym, if hee should kicke againe. When Euripides had geuen hym a worke of Heraclitus to read, and asked hym what he thought by it, hee answered: such thinges as I vnderstande are very mysticall, and so I thinke those bee which I vnderstand not: But surely they lacke some Appollo to expounde them. Hee tooke great care in the exercise of hys bodye, and was of a comely behauiour: he was also a good warriar, for when Xenophon was  
in



## The first booke.

in the warre, fallen from his horse, he caught him & saued him. Another time when the Atheniēses fled al a way hastily, he him selfe went leysurely alone, lookinge backe oftentimes priuily, & watching to reuenge him, if any man with his sworde durst venter to inuade his fellowes: he warred also by sea: and when he had valiantly fought and ouercome his enemies, he gauē willingly y<sup>e</sup> byctory to Alcibiades, whom (sayeth Aristippus) he loued greatly. He was of a constant mind, & of inuincible reason, and excedyng carefull for the common weale, he was also thrifty and continent. When Alcibiades would haue geuen him much lime and sādē to bulde hym an house, he saied: if I lacked shoes, and thou wouldst geue me an whole hide to make me a paire, shoulde I not bee mocked if I toke it? When he behelde many times the multitude of things that were sold, he would say: good lord, so many things there be that I nede not. He would saye commonly that golde, silke, & purple, and other such things, were more mete to set forth tragedies, then necessary to be vsed. He liued so sparely & temperatly y<sup>e</sup> many times whē there were plagues in Athens, he onely him selfe alone was neuer sicke. Aristotle saith that he had two wyues, the first Xantippe,  
of

## of liues and aunsweres, fol.43

of whom he begatt Lamprocles, and y other  
 Mirtone, Aristides daughter, whō he took  
 without dowry, of whom he begat Sophro-  
 niscus, and Menecremus. Satirus & Hiero-  
 nimus Rhodius saye, that he hadde bothe  
 at once. For the Athenienses beinge consu-  
 med with warres, and morein of people, to  
 augment the Citie, decreed that euery man  
 should haue two wiues, the one a Cityzen,  
 and the other what he woulde, to beget chil-  
 dren of both: which lawe Socrates obeyed.  
 He despised greatly such as were proude and  
 high minded, and wzanglers. He glozied  
 greatly in poore fare. And saied that suche  
 were most like vnto God as lacked felwest  
 thinges. He had a great gift both in perswa-  
 ding and also in dissuadinge. For he (as  
 sayeth Xenophon) perswaded a yonge man  
 which was mercilesse and cruel against his  
 mother, to reuerence her: he dissuaded also  
 Platoes brother which was desirous to  
 haue come into the commō weale, and cau-  
 sed him to leaue of, because he was rude and  
 ignozant in thinges. Being asked what was  
 the honoz of yong men: he aunswered: to at-  
 tempt nothinge to much. To him that asked  
 him whether it were better to mary or no:  
 he said: which so euer thou do, it shal repent  
 thee. He would say that he wondred muche  
 at men



## The first booke.

at men which with great diligence endeou-  
red to carue & make stones like men, & tooke  
so little hede to them selues, that they bothe  
seemed & were like vnto stones. He exhorted  
yong men to beholde them selues oft in a loo-  
king glasse, to the entent that if they were  
beutifull & wel formed, they should doo such  
thinges as becomed their shape: but & if they  
were ill fauoured, that they should with lear-  
ning & good maners hide their deformatie.  
When he on a time had bydden many riche  
men to dîner, and his wyfe Xantippe was  
ashamed of the small preparauce that hee  
made, he said: be content wife, for yf our  
gestes be sober and honest men, they wyll  
not despise this chère: and againe, if they be  
riotous and intemperate, wee shall bee sure  
they shall not surfet. He said some liued that  
they might eat: but he did eate that he might  
liue. Being on a time reuiled, & asked why  
he spake nothinge: because (quod he) y<sup>e</sup> which  
he speaketh, pertayneth not to me. ¶ That  
men could now a daies so take such matters.  
Another tyme when it was tolde him that  
one had spoken euill by him, he sayd: he hath  
not learned as yet to say well. When Alcy-  
biades tolde him he could not suffer the fro-  
wardnesse & scolding of Xantippe, as he dyd:  
no (quod he) but I can, I am so bled there  
with

## of liues and aunsweres. fol.44

with: canst not thou at home suffer the gag-  
 ling gese: yes (quod Alcibiades) for they lay  
 me eggs, mary (quod Socrates) & so doth Xan-  
 tippe bringe me forth children. On a tyme  
 when his wife in the open strete plucked hys  
 cloke from of his backe: and some of his ac-  
 quaintaunce counsailed him to haue stroke  
 her therfore, he said: yea sirs: ye say wel, that  
 while we were brawling & fighting together:  
 euery one of you might crie now to it So-  
 crates, yea, well said Xantippe, the wittiest  
 of the twaine. He counsailed that menne  
 shoulde so go to their wiues, as horsemen do  
 to their fierce horses. With a pretty simpli-  
 tude he coloured his patience, sayinge: lyke  
 as an horse beinge broken of an horse kee-  
 per, suffreth ever after any man to ride vpon  
 him, so I by vse of Xantippe can suffer  
 al other folke. Finally, he daily sayinge and  
 doing such things, was praised of Appollo  
 to be the wisest man that liued. At whyche  
 dyuers beinge dyspleased, and because that  
 he proued some whych thought them selues  
 very wise men, to bee very fooles: they not  
 content, conspyred agaynst hym, and ac-  
 cused hym sayinge: Socrates breaketh the  
 lawes of the citie which haue bene geuen  
 of our elders, supposinge that there are no  
 Gods, and bringing in other newe spirits:

(For



## The first booke.

(For Socrates held opinion that there was but one GOD, which was without beginning and ending, which had made and governed all thinges, and that the soule of man was immortall, and that euery man had two spirites assigned him by god, which he called Demones, of which he saied the one shewed him thinges to come, and therefore he despised their Gods, and would not worship them, and against right and law he corrupteth our youth: wherefore let him dye. When this was put vp against him, Lissias a Philosopher wrot an Apology for him, which when he reade, hee saide, Lissias the oration is good and excellent, but surely it is nothinge meete for mee (for whye it was moze iudiciall then should seeme meete for a Philosopher) And when Lissias demanded of him sith it was good, whye it was not meete for him: he saide: Garments and Shooes may be both good and faire, and yet vnfit for me. But while he was iudged, it is said that Plato stode vp in his defence and could not be suffered. And so he was condemned by lxxx. iudges, & cast into prison. For whō y<sup>e</sup> Prince of Athēs was very sorry, but y<sup>e</sup> sentence which the iudges had giuen vpon him, which was that he shoulde drinke poison, could not be reuoked. The king had

of liues and aunsweres. fol.45

ship fraught with sacrifices which he offered to his ydols, which then was abzode, and he would neuer geue any sentence vppon anye mans death, befoze it came to Athens.

Wherefoze one of Socrates freinds called Inclites, counsailed him to geue a certaine summe of money to the keepers, to let hym scape alway secretly, & so to go to Rome, but Socrates said he had not so much. Then saied Inclites, I and thy frendes haue so much, which we will gladly geue to saue thy life, if thou wilt. To which Socrates aunswered, I thanke you & my freindes, but sith this Citie wherein I must suffer my death, is the naturall place of my birthe, I had rather dye here then els where: for if I die here in my countrey without deseruyng, onely because I reprove their wickednes, and their worshippinge of bayne idols, and would haue them worship the true God: if these men of myne owne nation persecute me for saying and maintaining trueth, even so wil straügers wheresoeuer I become: for I will neuer spare to say the trueth, & surely strangers would haue lesse mercy on me then mine owne country folkes. Beinge thus minded, he continued stil in prison, teaching his scholars which resorted to him, many thinges both of the cōpositiō of elemēts, and



## The first booke.

and also of the soule : but would write nothing: for he said that wisdom ought to be written in mens hearts, and not in beastes skynnes: neuertheles his disciple Plato wrot wel nye al that he taught. A litle before hee should be put to death, he desired y he might bathe himselfe, and say his Orations: which he did, and called his wife and children, and gaue them good instruction. And when hee went towarde the place where he should finish his life, his wife went after him crying: Alas my husband dieth guiltlesse, to whom he said, why woman, wouldest thou haue mee dye other wyse? and sent her away. So when y cup of poyson was deliuered him to drinke, his friēds began to weepe, wherefore he blamed them, saying: I sent away the woman because shee should not doe as you doe. Then Polidorus profered him a precious garment to die in, to whō he said, hath not mine owne coate serued me to liue in: why then may it not as well serue me to die in: And then after he had comended his soule to God, hee drake y cōfection. And as he was in trauaile of death, one of his disciples said. O Socrates well of wisdom, yet teach vs soe what while thy speech lasteth, to whō he answered, I can teach you no other wise now dying, then I taught you in my life time.

Thus

## Of liues and aunsweres. fol. 46

Thus finished he his most godly life beinge  
lxx. yerres olde. His goodly sayings shalbe  
spoken of in their places.

¶ Of Seneca.

Cap. liij.

**S**eneca the philosopher, an excellēt wel  
learned man was borne in Corduba,  
and therefore called Cordubensis. Hee  
was discipule to Stratus the Stoike,  
and was Lucane the poets countreyman.  
He florished at Rome, in y time of y Em-  
perour and tirant Nero, whom he taught  
in his yout h, in learning, & maners, which  
afterwades was cause of his death. In the  
time of this Seneca Peter and Paule came  
to Rome & preached there. And when ma-  
ny of Nero themperours house gathered  
together to heare Paule, Seneca amonge  
the rest, was so familer with him, and de-  
lited so much to heare the deuine science,  
and wisdome which he sawe in him, that it  
griued him to be seperated at any tyme  
from his communicatyon, in so much that  
when he might not talke with him mouth  
to mouth, he vsed communicatyon by letters  
oft sent betwene them. He read also the  
writinges & doctrines of Paule, before the  
Emperour Nero, and got him the loue and  
faueur

V. j.



## The first booke.

fauour of euery bodge. In somuch that the Senate woozed much at Paule. This Seneca was a man of very chaste life, and so good, that saint Hierome numbzeth him in his bederolue of saintes, prouoked thereto by his Epistels which are intituled Seneca to Paule, & Paule to Seneca. After he liued into a meane age, he was slaine of Nero the tirant, two yeres before Peter and Paule suffered their glorious martirdome. For Nero on a day beholding him, and calling to mind, how he whē he was his master, did beate him, hēe conceiued hatred against him, and being desirous to reuenge himselfe, and to put him to death, gaue hym licence to chouse what kinde of deathe hēe woulde. Wherefore Seneca sayinge that his tyranny coulde not be appeased, and supposing that to dye in a bayne was the easiest kinde of death, desired to be let bolde in the baines of his armes, and so dyed, which death as some thinke was foreshewed in his name Seneca: that is to say, Senecans, which signified in English a killer of him selfe. He wrote in his life time many goodly bookes, out of the which shalbe pyked some of the most pythye sentences, both of preceptes and counsailes, and also of Prouerbes, Adages, Parables, Semblables,

Of liues and aunsweres. fol. 47  
 blables, which in their places hereafter shal  
 followe.

**C**Of Sigismund Emperour. Cap. liij.

**S**igismund was the sonne of Chareles  
 the fourth, kinge of Boheme, and of Hū-  
 gary. He was ordeined Emperour. He  
 was a prudent, wittie, learned, and no-  
 ble Prince. In person and countenaunce of  
 such maiestie, as was comely & maete onely  
 in a great Monarchie and ruler of y<sup>e</sup> world.  
 But in warre and deedes of armes unfo-  
 tunable: for he was oftentimes ouerthro-  
 wen and chaled of the Turkes, and other  
 enemies. And for that he was king of Bo-  
 heme, he had it by succession after the death  
 of his brother Winceslaus. He raigned xx  
 vij. yeres and departed this life.

**C**Of Thales Milesius. Cap. liiij.

**T**hales (as saith Herodotus, Demo-  
 critus and Duris) had to his father  
 a nobleman, called Cramius, and  
 to his mother Cleobulina, of the stocke  
 of Cadmus and Agenor: and was borne  
 (sayth Plato) vnder Damastius Prince of  
 Athens, and is the first that euer was cal-  
 led



## The first booke.

led a Sage, or wise man . Hæe florished at Miletum what time Deas was Judge in Israel & Romulus Emperour of Rome: what time Sennacherib king of the Chaldees sent the Assirians to inhabite Jewrye, which after the counting of Eusebius was the 4550. yere from the creation of y<sup>e</sup> world. This Thales was very wel learned both in Astronomy and Phisicke, & wrote many goodlye workes, and was a Citizen of Miletum, as Phalerius writeth, and was come of a noble lynage, who after he had dispatched his businesse beeloning to the common weale, gaue himselfe to the searching out of natural causes. And surelye he was a profitable Counsaillour to the common weale. For when as Cresus demanded to haue hadde his fellowes, hæe woulde not graunt to it, which afterward when Cyrus had gotten the victoꝛe, was cause of sauyng their Citye. Heraclides sayth that hæe lyued solitarily. But some say hæe toke a wife, and had a childe called Cidistus, but other say, that he liued chaste al his life long: and when it was asked him why he woulde not get Childzen, hæe answered, because he woulde not be bound to loue them. When his mother cried on hym continually to take a wyfe, hæe woulde say  
hæe

## Of liues and aunsweres. fol. 48.

he was to yong, and afterwarde when his youth was past, and his mother still impo-  
 rtunate, he woulde say, it was out of season,  
 and to late. He woulde say alwaies he was  
 bound to thanke fortune, but for three cau-  
 ses chiefly, first because he had reason, and  
 was not a beast: secondly because he was  
 a man, and not a woman, thirdly because  
 he was bozne a Grecian and no Barbari-  
 an. He said there was no differēce betwene  
 death & life, and beinge aored therefore why  
 he died not: because (quod he) I should then  
 make a difference. When hēe was asked  
 whether God knewe mens euill woꝝkes:  
 He (quod he) and their thoughtes to. To  
 an aduouterer that asked him whether hēe  
 might sweare that he was no aduouterer,  
 he said: Periuꝝe is not woꝝse then aduou-  
 tery. When he was asked what thing was  
 hardest: Hēe aunswered, a man to knowe  
 himselfe. And what was easiest: He said to  
 admonishe other. What was sweetest: for  
 a man (saith he) to vse that he hath. What is  
 God: that that lacketh beginning and end.  
 And when he was asked, what was the  
 most difficil and seeldest sene thing: he aun-  
 swered: an old tirant. A selde sene thinge  
 in deede, for God either taketh them away  
 befoze they be olde, or els ere their olde age



## The first booke.

chaungeth their hartes. Being demaunded how a man might best suffer aduersity: To see (said he) his enemies in worse plyght then him selfe. It was asked hym howe wee might liue best & most righteously: to which he answered, In saying those thinges our selues which we reprove in other. Beinge asked who was happy, he said, he that hath his bodily health is fortunate in riches, not of a vaine minde, but learned. These are part of his witty answers, his precepts prouerbes, and semblables shalbee spoken of in their places.

This Thales as witnesseth Appollidorus, liued lxxviij. yeres, Socrates sayeth xc. yeres, and that hee dyed in the lviij. Olympiad, and flourished in Cresus time, to whom he promised, that he would cause the riuer Alin, to run backwardes against the streame. There were many moze of his name, as testifieth Demetrius, Duris, and Dionisius, But this Thales Milesius the sage, being olde, and worne in age, died of heat whiles he beheld a triumph. Some say y as he wēt forth of his house to behold the Starres, he fel downe sodainly into a pit, & was therefore mocked of an old wife that he kept in his house, with thys sayinge: Thales, how thinkest thou to comprehend these

## Of liues and aunsweres. fol. 49.

those thinges that are in heauen, that canst  
not see such thinges as are before thine eyes.

## ¶ Of Theopompus. Cap. lv.

Theopompus, an Historiographer, after  
the tyme of Herodotus and Thucydides.  
He was also an auncient Poet, and a kinge  
of Lacedemonia.

¶ Of Tiran<sup>o</sup> otherwise called Theophrast<sup>o</sup> Ca. lvi

Theophrastus Eresius, as saith Atheno-  
dorus, was a fullers sonne, and was  
first an hearer of Leucippus, a Citizen of  
his owne countrey. Afterwarde when hee  
hadde also bene a hearer of Plato, hee got  
him to Aristotle, whose successour hee was  
in keepinge of hys schole after his depar-  
ture, unto Chalcides. Hee was a manne  
of exceedinge wysdome, and of singuler  
study, and Scholemaster (as sayth Dam-  
phila) of Menander the wyter of Comme-  
dies. Hee was a verie frendly manne,  
and gentle to be commoned with. Cal-  
sander tooke him to him, and Ptholome-  
us sent for him, he was so beeloued of the  
Atheniens, that when Agnonides hadde  
accused him of heresye, they woulde haue  
killed

H. iij.



## The first booke.

killed hym for his accusation . There came from all places to heare hym as good as two thousande menne , which became his scholers , al which notwithstandinge , he was neuer the prouder nor higher minded , but continually one in vertuous humblenesse . In his time Sophocles Amphyclidas sonne , made a lawe that noe Philosopher shoulde keepe schole vppon payne of his lyfe , without thagreement and decree bothe of the Senate , and the people : wherefore hee with many moe of the Philosophers , departed for a tyme . But the yere followinge , when accordinge to their good order , Phyllo called Sophocles to the accompt of his doinges , they retourned againe , and the Atheniens abolyshed that lawe , and fined the maker thereof in five Talents , and restored to Theophraste the regyment of his schole . And where as before time his name was Tirtanus , Aristotle named him Theophrast , because of his deuine and godly vtterance . He vsed oft these notable sayinges . We may better trust an vnbridled horse , then a dysordered worde . Time is the most precious expence . He died being fourescore and five yeres olde , when he had a while taken him selfe to ease . When his scholers before his  
depar

## Of liues and aunsweres. fol. 50.

departure asked if he woulde commaunde  
 them any thinge, he said: I haue nothing to  
 say vnto you saue that this life maketh ma-  
 ny thinges seeme swete through the shewe  
 of glozy. But we al dye as soone as we en-  
 ter into this life, for nothing is more balne  
 then desire of glozye. But endeuour to bee  
 happy and blessed. And either regarde not  
 the perfourmaunce of thys precept, because  
 the labour thereof is great: or els diligently  
 endeuour to followe it. For therby you shal  
 attaine exceeding great glozye. Moreouer  
 the bainenesse of thys life is greater then  
 the profit. But seeing I am not able to coun-  
 sell you what to doe, consider you amonge  
 your selues what is best to doe. As he thus  
 said, he gaue vp his ghost. The Atheniens  
 kneeling befoze him after his death woꝝ-  
 shipped him openly. He wꝛote many nota-  
 ble woꝝkes, whereof this day we heare but  
 of fewe, so many good things haue ben lost  
 through negligence of men, and iniurie of  
 time, he dyed very riche as may appeare by  
 his testament which Laertius hath wꝛiten  
 out at length. With diuers other thinges  
 which to auoide superfluitie I haue ompt-  
 ed. His vertuous sayings shal followe in  
 their places.



# The first booke.

Of Xenophon.

Cap. lviij.



Xenophon the sonne of Gryllus, was bozne at Athens, he was shamefast and exceeding bewtiful. It is saide that Socrates met him in a narrow lane, and woulde not let him passe tyl he had aunswered hym to diuers questions, and when he asked hym where men were made good and badde, whereat he stayed and could not tell. Socrates sayde, come with mee, and learne. And so he dyd vntil such time as he went to Cyrus, whose fauour hee obtayned and became in great reputation with him, and wrote all his actes. Hee had a women called Philecia which followed him, by whom he had two children. He had much trouble in his life, and was banished, and fled from place to place, til he came to Corinth: where he had an house. And when the Athenienses entended to succour the Lacedemonians, he sent his two sonnes called Diodorus and Gryllus to Athens, to fight for the Lacedemonians: from which battaile Diodorus retourned, without doinge any great feate: but Gryllus fighting manfully among the horsemen, died about Mantynia, And when Xenophon (which was doing

## Of liues and aunsweres. fol. 51.

ing sacrifice with his Crowne on his head) hard that his senné was dead, he put of his crowne: but when he afterwardes heardes that he died fighting valiauntly, he put it on againe, not so sorie for his death, as ioyous of his valiantise. He dyed at the City Corinthum, as saith Demetrius, beeing very olde: a man both good & valiant, expert in riding and hunting, and greatly skilled in martiall affaires, as appeareth by his woorkes. He was also religious and much intentiue about sacrifice, & was a follower of Socrates. He wrote xl. bookes entituled every one by a sundry name: and Lucidides woorkes which by negligence were lost, hee brought to light. And was him selfe so pleasant in his stile, that hee was called y<sup>e</sup> muse of Athens. There were moze of this name of whom this is the chiefe, whose good sayngs & pzecepts hereafter shalbee touched.

## ¶ Of Xenocrates.

## Cap. lviij.

**X**enocrates y<sup>e</sup> senné of Agathenor, beeing bozne in Calcedony, was Platoes scholler, euen from his youth, He was blunt witted and slow, in so much that Plato speakinge of him and Aristotel, would saye that the one had neede  
of



## The first booke.

of the spurre, and the other of the bziidle. He was graue and earnest, and dy in his communication. He was much in the scholes, and if at any time he went into the towne, boyes and foolishe people woulde crye after him for the nōce, to anger him. He was so chaff, that when men for the nonce had hyred an harlot to meddle with him, which lying with him many nightes coulde not obtaine her purpose, shee sayde hee was an Image and no manne. When his fellowes woulde cast into his bedde Lays (which at that time was the fairest strumpet in Athens) when shee woulde entice him with her whozishe conditions, hee would cut his owne members, because shee shoulde not ouercome him. Being sent with other Embassadours to Whilipp, when al the rest tooke rewardes, and banketted wyth hym, he would not: Insomuch, that when Philip many times woulo talke with him, hee refused. For which cause Philip admytted him not for an Embassadour. And whē he with the rest of his fellowes was returned to Athens, they said that hee went w them in vaine. And when (according to y lawes) he shoud therefore pay a forsaite, he counsailed the rulers to take good heede to the common weale, saying that Phillip with  
giftes

## Of liues and aunsweres, fol. 52

giftes had corrupted al the other Embassadors, but could not make hym graunt by any maner means, which (they hearinge) esteemed him moze then euer they dyd before. Being sent another time to Antipater, to redæme the prisoners which he had taken in battaile. Antipater desired him to dine with hym, which he denying, saide. I came not to dyne and banket, noz to take pleasure with thee, but to redæme my fellows from y<sup>e</sup> sorowes which they suffer w<sup>th</sup> thee. And when Antipater hearde the wysdome, & sawe the cōstant mind of y<sup>e</sup> man, he gently entertayning him, deliuered his prisoners. Whē Dionisius in his presence said to Plato, some body shal take from thee thy head, he said y<sup>e</sup> shal they not except they take away mine first. He liued holily, & wrot exceeding many goodly workes, & died being lxxxij. yeres olde. His goodly counsailes shal be spoken of in their places.

## ¶ Of Zeno Eloates. Cap. xlix.

**Z**ENO Eloates y<sup>e</sup> sonne of Piretus, by adoption became Permenides sonne, he was of body large & tal, and learned of his adopted father his philosophy, wherein hee became so excellent, that as Plato & Aristotle



## The first booke.

He sayeth, he was the first deuiser of Logicke. He was a noble man both in gouerning the common weale, & also in teaching of Philosophy. There was in his time one called of some Pearchus, of other Dioniede which blurped the gouernance of his countrey, & there according to his lustes, without respect either of lawe or Justice, vsed all points of tyranny. Wherefore Zeno with other conspiring to put him downe, or drive him thence, were prevented of their purpose and Zeno taken. And when the tirant enquired of him what confederates and provision of weapon they had, hee minding to make him afraide, confessed that all those whom the tirant trusted most, & tooke for his chiefest friends, were of counsell in his conspiracy. And when he told him certain things openly of some of them, he feined that hee would secretly shew him greater matters. And when the tirant therefore went neare him and bowed his head to him, he with his teeth caught him by the eare, or as (Demetrius saith) by the nose, & left not hys holde till he tare it quite away. But when the tirant the more incensed herewith, brought him to the racke, as sayth Antisthenes, hee would confesse nothing more then what he did at first. Wherefore as sayeth Hermippus,

## Of liues and aunsweres. fol. 53

pus, he was by y<sup>e</sup> tirant put into a mortar of stone, and there pounded wyth a pestle to force him to bewraye his confederates. And when he was therewith almost killed, he cried out to the people: sie vpon you cowards, that ye can suffer a tirant the destruction of your countrey, thus to deale w<sup>th</sup> you. And though nothing else myght moue you, me thinks this cruelty which I sustaine of him for my countrey sake and yours, were sufficient. And when he had so said, because he would confesse nothing, he bit of his owne tong, and spat it out in the tormentors face, who therfore killed him as Hermipp<sup>9</sup> saith. But Antisthenes saith that the people moued partly with his words, but more wyth his manhode and grievous tormentes, fell immediatly into a rage, and with stones killed the tirant. He despised al pompe and glory, and for Justice & trueth sake, al kind of tormentes, when men railed at, or flattered him, he would be angrie: and when diuers Philosophers woulde therfore reprooue him, he woulde make this aunswere: If I should not be moued with reproches, then should I not neither delight in praises. His other sayinges shalbee noted in their places.



The first booke.  
¶ The summe of al.

In this first booke of Philosophers I briefly declared  
The right order of their liues, and godly conuersation,  
Whose examples of vertue ought ioyfully be embraced  
And to be followed of al men without exception.  
Their counsailes are comfortable in euery condition,  
And next the deuine scriptures there is nothing more true  
Then their godly good doctrine, to trade men in vertue.

THE SECONDE  
booke.

Of Theologie Philosophical.  
Cap. I.



Because the name  
of Philosophers  
or hethen men is  
a thing very odi-  
ous to ignozant  
eares, who will  
not onely suspect,  
but also despyse  
whatsoever they  
heathē teach, ta-  
king them for infidels & misbelouers, there-  
fore

## Of theologie Philosophicall. fo. 54

foze I thought it good before I came to their  
 precepts, to shew their opinion concerning  
 religion, that it may be knowne what they  
 beleued of God, of themselves, and of hys  
 works, al which they themselves cal Philo-  
 ologie, for no doubt the common weales  
 wherein they dwelt, had sundry religions, &  
 those most vile & shamefull, some worship-  
 ping their owne deuises, as Idols, or Ima-  
 ges of men, beastes, diuels, & other thinges,  
 other some the creatures themselves, as spi-  
 rites, Diuels, Sunne, Moone, Starres, Co-  
 lements, Men, Serpents, Dragons, & other like,  
 & with soe & detestable ceremonies, seruing  
 them with drunkennes, lechery, & sacrifice  
 of al kinds of cattle, & foule, yea murthering  
 children, men & women, yea & their owne  
 selues to do their Gods homage. But these  
 Philosophers of whom I treat, although  
 for feare, obedience, & quiet sake they seemed  
 to do as the common people did, yet knewe  
 they by the search of nature, that there was  
 but one God, & that all their religions were  
 wicked & abhominable. And therefore some  
 of them cried out vpon them, & rather suffered  
 death then agreed to allowe them: as for ex-  
 ample. Socrates whose lyfe you haue before  
 in folio. rli. For as Saint Paule saith, & con-  
 sideration of the creatures which they saw,



## Of Theologie Philosophical.

draue them to confesse there was a creator, who as by his wisdom and power he had ordeined al thinges : so by his prouidence & goodnes ordered and preserved them. They perceived also that there was in them selues a reason & mind, which attained to y<sup>e</sup> knowledge of God, & had power to comprehend and commaunde spirits, which sith they be immortal: their soule must needs also be immortal, because it had power ouer immortal thinges. But although they knew god & them selues in this wise, yet overcome with worldly pleasures, many of the worshipped him not as they ought, but fel wyth the worlde to Idolatry, for their bodily commoditye, folowinge the luste & sensuality of y<sup>e</sup> flesh. But none of these heathen Philosophers (or sure very few) were of y<sup>e</sup> sorte, but lyke true wise and constant men both knew god, and serued him w<sup>th</sup> purity of life which is his true seruice, whereof what they thought, & what they taught, is declared in this booke, which I call their theologie, because it concerneth specially their doctryne of god, which whē it shalbe read & duely considered: I doubt not but the odiousnes of their heathen names shal so litle trouble any mā, y<sup>e</sup> their precepts shal the rather be accepted, considering that they be both honest & naturall, & come from  
such

Of God, of his workes, &c. fol. 55  
 such men whose heathen lines do staine in  
 vertuous perfection (I am sorry to say it, but  
 more sorry to see it) our honest professiō that  
 now be or ought to be Christians.

¶ Of God, of his workes, of his mercie  
 & Iustice. Cap. ii.

**T**he order of al thinges that are visibill in this world, declareth y there must needs be one princypall cause & beginninge whych we call God, & also that the same order cannot be without prouidence and one perpetual gouernoꝝ. Aristippus

That is god which lacketh beginning & endinge: which god being made of none, hath by his owne power created al thinges. Hermes

God is the beginning of al thinges.

Plato

He onely is to be knowen & take for a god which is not onely a creator, but also a comforter, a preseruer, a saviour, & a deliuerer.

There is a god which doth rule & gouerne al thinges, which maynteyneth y course of Starres, the changes of times, y alteration & order of thinges, beholding both Sea & lād, who also plainly seeth, both y liues & dwings of al men. Cicero

There is a liuing god which onely knoweth which onely remembreth, which foreserth, gouerneth, & moderateth al thinges, and he it is

I. ii.

that



## Of God, of his workes,

that liueth for euer.

There is no kind of mē so rude or so harde: which although he be ignorāt what god he ought to haue, that yet knoweth not but there is a God.

This semeth to be a most sure & principall occasiō why we should thinke there is a god because y there is no natiō so sauage & beasti al, eyther any man so barberouse and rude, whō y oppiniō of god hath not truly touched

Who is so vtterly madde, which when he looketh bp vnto heauen, doth not thereby knowe that there is a God, or thinketh those thinges to bee done by chaunce, which are made by so great power, the order & alteratiō whereof no manne is scarce able by anye art to pursue.

What may be so plaine & manifest, when wee looke bp into heauen, and beeholde the Sonne, the Moone, & the Starres, shining with glozy in heauen, as that there is some God which ruleth and gouerneth them.

Let all men in this be truely perswaded, that God is the moderator & gouernor of al thinges: and that all thinges also be done by his onely power & appointment, and that he it is which most clerely beeholdeth euery mā, both what he doth, what he admitteth in him selfe, w what minde & godlines he doth  
loue

Of his mercie, and Iustice. fol. 56

loue, and fauour religioſ, & that he hath alſo a regarde both of al godly & wicked men.

God is without any body, inuiſible & alſo Plato immortal : whoſe forme cannot be depre- hended with the eyes of mortall men, nor yet deſcribed by any ſenſible knowledge.

God in power is in all thinges, & in euery Plato part of the worlde : and by hys prouidence al thinges are preſerued, gouerned, & moued: And he him ſelfe is of none other, ey- ther moued or gouerned, but is y<sup>e</sup> firſt com- prehenſible mouer.

God is the principall and chiefest God as Aristotle boue all nature : whom al creatures hono- and loke fo<sup>r</sup>.

The deuine nature and ſubſtance of God ſuffreth neyther change nor ende : fo<sup>r</sup> it is both immutable & infinite.

In God, nor about God, can be none euill: Plato therefo<sup>r</sup>e al euil is far from God: fo<sup>r</sup> al good- nes procedeth from hym, & he is the onely fountaine & principall goodnes.

God as he is almighty: ſo may hee worke in al thinges after his owne opinion & will, except in Iuſtice.

There is nothing that God cannot bringe to paſſe, and that without labour or trauell.

God is all goodneſſe, all charitie, al loue.

The God immortal hath made al thinges Mar. Aure.

¶

con-



## Of God, of his workes,

cōmunicable to mē mortal, except immortal-  
lity, & therefore he is called immortal, because  
he neuer dieth: & we also be called mortall &  
failing, because we al take an ende.

God thauctoꝝ of al goodnes hath created all  
good thinges.

Plato

God is carefull foꝝ all as well small as  
great.

Mr. Tur.

God is pitifull, foꝝ though hee geueth vs  
paine, yet he keepeth y fault close.

In all thy troubles, commit thy selfe onely  
& altogether vnto the most high and mighty  
god: & feare not men that threaten, noꝝ trust  
men that speake faire, but trust him that is  
merciful, true of his promise, & able to make  
his worke good.

To looke foꝝ no helpe of man, bringeth the  
help of god to al them that seeme to be ouer-  
throwne in the eyes of the wicked.

Mr. Lib.

Onely god forgeueth & pardoneth vs of our  
sinnes.

God knoweth and seeth bothe the deedes &  
also y thoughtes of al mē: frō whose know-  
ledge nothing may be hid.

God presently beholdeth al thinges.

Diogenes

God knoweth al men, he loueth the iust, &  
hateth them that worke wickednes.

Hermes

Alex. Seuer.

No mā may escape y iust iudgemēt of god.  
God is our onely Iudge: who being in hea-

uen

Of his mercie, and Iustice. fol. 57

uen faileth not to punishē al them that abuse his Image.

As god findeth thē to be when he calleth thē, so doth he Judge thē. God is so righteous that his fierce & cruel chastisements neuer falle vpon the earth, but by our owne cruell shewdnesse: & oure secrete sinnes in such wise awaketh vs þ̄ wee acknowledge to haue but due & open Justice.

Phorion  
Mar. Aure.

God wil reward eueri man accordinge to his workes.

Hermes

The iuste god neuer appealeth his p̄es against vniust men, but if the requirers be verely innocent & meke: god is so iust that hē wil not geue iust things but by the hands of iust men.

Mar. Tur.

If thou wouldest obtaine any thing of god, frame thy workes according to his will.

Diogenes

Desire nothinge of god, saue þ̄ which shal be rightfull, for he will graunt nothinge vniustly asked.

Pythagoras

Be careful in such thinges as pertainē vnto god. Though god exalt thē in this world be not proud, nor despise any man therfore, nor thinke not thy selfe better then another. but remēber that god by creatiō hath made all men alike.

Socrates  
Anacharsis

Forasmuch as all men, although they bee great sinners, receiue daily great benefits

Antisthe.

I. liij.

of



## Of God, of his workes,

of God: are therefore much the more bound to thanke him for his grace, & most hartily to aske him forgiveness for their sinnes and trespasses.

**Socrates**

God greatly esteemeth vertuous people though in the world they be little set by.

A good man is the similitude of God.

All the world is the temple of God.

**Hermes**

When thou wilt fast, purge thy soule from filth, & abstayne from sinne, for God is better pleased there with, then with absteyning from meates.

**Mr. Tur.**

Here followeth seuen thinges to be noted of God. The first is, let neuer man leue god for an other man, for feare that god depart from the miserable man in his most great necessity. The second is, that more availeth to hold vpon the part of thimmortal god that is in heauen, then w<sup>o</sup> al the mortal men in the whole world. The third is, that men should beware to annoy god, for the ire of god doth much more damage then the iniquitie of all men. The fourth is, that god neuer forgetteth a man at any time, but if god be forgotten by him a thousande times. The fifth is, that god do suffer that one should be persecuted of another that is euill, or he haue first persecuted one that is good. The sixt is, if men wil haue god fauorable vnto them in time

## Of his mercy, and Iustice. fol. 58

time of warre, they must first serue hym in time of peace. The seventh is, that god as a pitifull god sendeth not to any realme any kinde of extreme chastisemēt, but if it be for some extreme offence committed in the same realme. As god is full of mercy, so is he also a iust god. As wel in aduersity as in prosperitie, reioyce, & thanke god.

God supplieth where our power lacketh. *Photion*

We mynful of god, for the remembrance of him kepeth men from euil.

Like as god surmounteth all other creatures, so the remembrance of him surmounteth al other imaginations. *Plato*

## ¶ The summe of all.

God is a substance for euer durable,  
Eterne, omnipotent, mercifull, and iust,  
Which guideth all things in order conuenable.  
A God in whom ech man ought for to trust,  
Who so prayer geueth grace to mortifie our lust,  
In whose feare and loue, all that shall here endure,  
Shall after this life of better life be sure.

¶ Of man, and what he is. *Cap. iij.*

**T**here is nothinge so harde a matter *Chilo*  
as for a man to knowe himselfe: for  
wee be so blinded wyth selfe loue,  
that



## Of man,

**Agapetus**

that we flatter our selues in many things.

Let vs learne first of al, this commaūde-  
ment of god, knowv thy selfe, & let vs folow  
it, for he that knoweth himselfe, shall know  
god, and he that knoweth god shalbee made  
like god. He shall be made like god that is  
worthy of gods felloshippe, he is worthy of  
Gods felloshippe that doth nothing vnwor-  
thy of god, but thinketh on godly and hea-  
uenly matters, and speaketh y<sup>e</sup> he thinketh, &  
doth that he speaketh.

**Pitha**

Thou shalt knowe thy selfe accoꝝdinge to  
gods commaundement, if thou cōsider what  
thou art, what thou wast, & what thou shalt  
be: by this last, both the first are knowne, be-  
cause the last is most euident. Thou knowest  
thy body shal putrifie and becōe earth, then  
was it earth befoze it was thy body, for looke  
whereinto any thing ceaseth, therof be sure  
it had the beginninge. And seeing that ney-  
ther in, neyther with the earth of thy bodye  
is any wisdomē, dyscretion, or knowledge  
left after thy death, it is euident that those  
thinges (which while thou wast aliue were  
in thee) came not of y<sup>e</sup> earth, for whatsoeuer  
commeth naturallly of any thinge is so ioy-  
ned therewith that it cānot be seuered. And  
therefoze thy growinge & sensible mouinge  
life that came of the earth, remaineth so is it  
that

and what he is. fol. 59

that by putrifaction plants & worms doe engender thereof, which encrease, move, & feele as thou didst. But wisdom, discretion or knowledge they have not, whereby thou maist knowe thou hadst the frst some other thinge, & not of the earth or bodily mixture. If wisdom, discretion or knowledge come not of the body, then seinge they be the best thing in mā, they must cōe of a better thing. And better then the elemēts (whereof man is made) is nothing, sauing god & spirit and power proceeding from god. The is thy reason or soule, which I call knowledge, discretion & wisdom (eyther god or his spirit) & so of it selfe immortall & incorruptible.

Man is a creature made by God, of two parts, of a soule euermore lasting, immortall, of substance inalterable, wherein is reason wisdom & knowledge, & of a body fraile & corruptible, made of y.iiii. elemēts, whereof cometh life, lust, & senses. Plato

Because God made man to his owne likeness & similitude, he therfore loueth him according to the common pꝛouerbe. All things loue that which is most like to it selfe. Plato

Mankind whom god hath onely endued with the great gift of wit, vnderstanding & reason aboue all other creatures, may not (most of al) sticke still or abide in this grosse appetite Tullius



## Of man,

tite to trauel for nothing els, but for pleasures & profits of this fugitive & vaine world, but ensuinge rightly y<sup>e</sup> heauēly guide of our nature, must be led to the desire of truth, hono<sup>r</sup>, & semelines: where with y<sup>e</sup> moze that wee be decked, adozned, & beautified, the further of we shalbe from the brutishnes of beastes, & approued the nearer vnto the nature deuine: which of it selfe is onely most excellent, and therefore most specially to be embraced.

**Culling**

As al thinges (whatsoever they be) that are bred vpon the earth, are all created and bred for the commoditie and vse of man: so man for the commodity of man, is begottē into this world: that they (as men amonge the selues) should be helpers one to another.

**Aristotle**

Man is the patron of frailty, the spoyle of time, the playe of fortune, the image of inconstancy, the triall of enuye & miserie, & al the rest of him flemme & choler.

**Herodotus**

Miseries haue power vpon man, not man vpon miseries.

**Democritus**

There is no stablenes in ought that belongeth to manne, but al thinges are guyded with a disorderly course, men neuer canne scarcely finde any good thinge, seeke they it neuer so diligently: but euill things fall vpon them vnsought for.

**Socrates**

The chiefe cause of all evils that happen to

and what he is.

fol. 60

to man, is man himselfe, for he through his greedy lusts and desires, troubleth both himselfe & al other creatures.

Man unkinde, more cruell then wilde *Hermes* beastes, al things hate thee, because thou destroyest al things, death watcheth for thee every houre: if thou flie into the earth, the wolues and other wilde beastes will deuour thee, if thou clime vp into the trees, birds & wormes wil assault thee, if thou take the water, the Crocodils and Ewts will destroy thee, which beastes nature hath iustly ordeined to take vengeance vpon vniuersall men.

Men dwelling vpon the earth, glad of reason able to talke, and hauinge soules immortal, their members subiect vnto death, they are both of mery and carefull mindes, they haue brutish & vile bodies: not lyke in al conditions, but al like in errors: al of piewish boldnes, stiffe in hope, vaine in laboꝝ, brittle of fortune, every one mortall, & yet ever continuinge together their whole kinde by mutual succession of their broode, changeable, their time euer flyinge away, longe before they be wise, some dead, some forgotten, & in their liues are neuer sufficiently contented.

Man is incertaine of any thinge all his *Chales* life space, finding nothinge that he may leaue to trust vnto, he wanders euer among doubtful



## Of man,

ful chaunces, with vaine hope alwaies comfort-  
ing his minde, for no man knoweth cer-  
tainly what shall betide him, or how, when,  
or where he shall leaue his carcas.

**Curp.**

Man is onely a breache and a shadowe, and  
all men are ignorant and as frayle and vn-  
constant as the shadowe of smoke.

**Homer**

God hath so ordeined for mankind, & wee  
must liue in care: for among al things that  
liue & crepe vpon the earth, none is more mi-  
serable then man.

**Menander.**

All beastes are happier & farre wiser then  
man: for beholde the Asse, of beastes no doubt  
most miserable, yet hath he no harme tho-  
rough his owne fault, saue what doth happ  
him by nature, but wee beside our naturall  
evils procure our selues many other. for wee  
be soyy for euery misfortune, angry for euery  
euill word, if any straunge thing happē, wee  
are amased, & afraide of euery shadowe.

**Bias**

Griefes, opinions, greedy desires, & lawes  
are evils of our owne procuring not sent by  
nature.

**Diogenes.**

Men in the beginning accompanied them-  
selues together, and buylded Townes to  
saue them from wild beastes, but now we con-  
trary, for their safegard, they are glad to flie  
all company & to liue in wilderness, safer a-  
broad amonge wilde Tigers, then in any  
towne

and what he is.

fol. 61

to none among tame officers.

All men are by nature equall, made al by **Plato**  
one workman of like mire, and (howsoever  
we deceiue our selues) as deere vnto God is  
the poorest begger, as the moste pompous  
Prince living in the world.

To the that be greatest in worldly welth, **Herodotus**  
the greatest mischiefs euer approach. It may  
chaunce to each man that chaunceth to any. **Seneca**

My sonne, the endes and disposition of al **Hermes**  
things are in the hands of almighty God, &  
he ordzeth the as he list, mā hath no power  
ouer his life, but we liue like beasts always  
ignozant, doing & suffering that god hath ap-  
pointed, notwithstanding wee comfort our  
selues still with good hope and confidence.

There bee in euerye man two powers **Plato**  
drawing and leading him: A desire of plea-  
sure which is bred in the body, and a good  
opinio coueting only good things. Betwene  
those twaine there is continuall strife in  
man. And when the opinion hath the mai-  
sterie, it maketh a man sober, chaste, dys-  
crete, and quiet. But when desire getteth  
the vpper hande, it maketh hym a lecher, a  
rioter, a surfetter, a brawler, couetous and  
vnquiet.

To be to him which contēpning the ex- **Socrates**  
cellency of his owne nature, and the diuini-  
tie



## Of man &c.

tie that is in him, serueth onely his bodily lults, defiling his owne soule, thoro we hys vile desires and beastly delights.

**Augustinus** Nature is a certaine strength and power put into thinges created (by god) who giueth to ech thinge y<sup>e</sup> which belogeth vnto it.

**Aminas** The nature of a man (properly of it selte) is neither apt to keepe measure in displeasure, nor yet in gladnes and pleasure: for he is dzyuen by the violence of affectyon, sometime with pittie, and some tyme with furie, as hys desire present doth gouerne him.

**Zeno.** He ceaseth to be a man, and is in deede but a brute beast that leaueth the rules of reason, and giueth his mynde onely to the fulfilling of his bodily lultes.

### The summe of all.

Man that consisteth of body and of soule,  
Is Gods good creature, specially made,  
To know his maker, also to controll  
Such lults in flesh, as elements perswade  
A beast, if that his life he beastly trade,  
An earthly god, if voyde of hope and hate  
He liue content, and knowe his owne estate.

**¶ Of the soule and gouernance  
thereof. Cap.iiii.**

The

## Of the soule &amp;c.

fol. 62

**T**he most precious & excellent thing Hermes that god hath created here in earth is a man, and the richest thinge to him is his soule & reason: by which he keepeth iustice, and escheweth sinne.

The soule is an incorruptible substance Solon. apt to receiue either ioye or paine both here and else where.

By the Justice of god the soule must needs Plato. be immortal, and therefore no man ought to neglect it, for though the body die yet y<sup>e</sup> soule dieth not.

The soules of the good shal liue into a better life, but the euil into a worse. Socrates.

When a reasonable soule forsaketh hys Pythagoras. deuine nature, it becommeth beastlyke and dieth. For althoughe the substance of the soule be incorruptible, yet lacking the vse of reason, it is imputed deade, for it loseth the intellectuall life.

If death were the dissoluinge both of body Plato. and soule, then happye were the wicked, which being ridde of their body, should also be ridde of their soule and wickednes. But for so much as it is euident, that the soule is immortal, there is left no comfort for the wicked to trust in.

The soule when it dieth, carieth nothing with it, but her vertue & learning, and hath  
 B. J. of it



## Of the soule.

of it selfe none other help, wherefoze al such as for the multitude of their sinnes & mischiefes are hopelesse, and such as haue committed sacriledge, slaughters, with such other like wickednesse, the Justice of God & their owne deserts dampne vnto euerlasting death, from which they shal neuer be deliuered. But such as haue liued more godlye then other, being by death deliuered from the prison of the body, shall ascende vp into a purer lyfe, and dwel in heauen euerlastingly.

**Leginon**

The immortallitie of the soule excludeth al hope from the wicked, & establissheth the good in their goodnesse.

**Socrates**  
**Boetius**

The soule y<sup>e</sup> followeth vertue shal see god.

The soule despiseth al worldly businesse which being occupied about heauenly matters, reioyseth to bee deliuered from these earthly bands.

**Aristotle**

The delites of the soule are, to knowe her maker, to consider the workes of heauen, & to knowe her owne estate and being.

**Solon**

A cleane soule delyteth not in vncleane things.

The night seemeth tedious vnto a man and darke, howe much rather a soule destitute of the light of God, and darkned with sinne. The goodly beauty of y<sup>e</sup> body pleaseeth the

and gnuernance thereof. fol. 63

the eyes, but howe honest a thing is y<sup>e</sup> be-  
 lie of the soule? A deformed visage seemeth **Socrates.**  
 an vnpleasant thinge, but howe odious a  
 thinge is a minde spotted and defiled wyth  
 vices. So only shal the soule happely depart  
 from the body at the last end, as afore hand  
 shee hath diligently (through true knowe-  
 ledge) recorded and practised death. And al-  
 so haue long time before, by the despisinge  
 of things corporall, and by the cōtemplation  
 and loue of thinges spirituall, vsed her selfe  
 to be (as it were in a certain maner) absent  
 from the body.

The soule knoweth all thinges: where-  
 fore he that knoweth his soule, knoweth all  
 thinges: and he that knoweth not his soule,  
 knoweth nothing.

Little teaching suffiseth the good soule, **Plotinus**  
 but to the euil, much teaching auailleth not.

The wel disposed soule loueth to doe wel, **Seneca**  
 but the euil desireth to doe harme.

The good soule graffeth goodnesse, the fruit **Boetius**  
 wherof is saluation, but the euil planteth vi-  
 ces whose fruit is damnation.

The good soule is known, in that it glad-  
 ly receiueth trueneth, & the euil, by the delight  
 that it hath in lies.

The soules of the good be sorrowful for the  
 woꝝks of the wicked.

**h. ij.**

**A good**



## Of the soule

**Pythagoras.**

A good soule hath neither to great ioye, nor to great sorowe, for it reioyseth in goodnes, and it soroweth in wickednes. By the meanes whereof, when it beeholdeth all things, and seeth the good and bad so mingled together. It can neither reioyce greatly: nor be greued with overmuch sorowe.

**Plato.**

Soules be lost that delite in couetousnes. Who so desireth the life wyth the soule, ought to mortifie it with the body, and geue it trouble in this world.

**Hermes.**

It is better for the soules sake to suffer death, then to lose the soule for the loue of this life.

**Hermes.**

While the soule is in company of good people, it is in ioye: but when it is amonge the euil, it is in sorow and heavines.

He is in great daunger that looketh not to his soule.

Sicknes is the prison of the body, and sorow the prison of the soule.

**Socrates.**

A wise man ought to looke as carefullye to his soule, as to his body.

**Socrates.**

It is better to haue a soule garnished with vertue and knowledge, then a body decked with gorgeous apparel.

Wisedome, vertue, and vnderstanding, are the garnishings of the soule.

**Pythagoras.**

Order thy selfe so, that thy soule maye alwaies

and gouernance thereof. fol. 64.

alwaies be in good state, whatsoeuer come of thy body.

Dispose thy soule to all good and necessary things.

Euill men by their bodily strength resist Plato, their misfoztunes: but good men by vertue of the soule suffer them patiently: which patience commeth not by might of arme, by strength of hande, nor by force of body, but by grace of the soule, by which we resist concuetsise and other wordly pleasures, hopinge to be rewarded therefore with eternal blis.

Blessed is the soule that is not infected Aristotle, with the filthynesse of this worlde.

The vanities of the worlde are an hindrance to the soule.

Who be to the sinfull soule that hath not power to returne to her owne place, whose filthy workes of bodily pleasure doth hynder her from the blisseful state, and keepeth her downe from the presence of god. Plato,

No deade carion so lothsomelye stynketh in the nose of anye earthelye manne, as doth the abhominable and deade stynkyng soule of manne in the presence of GOD.

The soule of man is dead and hath lost both his life, his bewty and sweetnes, when heere procéedeth wickedly from it, detracty-



## Of the soule

ons, blasphemies, lyings, filthy cōmunicatiō, and such like.

If the soule of man (through sinne) be once dead: it is neuer againe reuiued, but by thonly mere grace and mercy of the most gracious and liuing god: whose vengeāce (by his Iustice) stil waiteth the destruction of the wicked and wilful sinners.

**Plutarch**

As the body is an instrument of the soule, so is the soule an instrument of God.

The body was made for the soule, and not the soule for the body.

**Cicilius**

Mans soule beinge decerpte or taken of the portion of diuinitie, called Mens, maye bee compared with none other thinge (if a man myght lawfully speake it) but wyth God himselfe.

The minde of man is not a baine or idle substance of man, but it is a liuely substāce, which endeuoureth it selfe busily to sette forth and expresse in worde what soeuer it doth conceiue in it selfe (by the meane of the spirite) which is (as it were) y<sup>e</sup> conduct wherby the word is brought forth from the deepe secret parts of the minde.

**Catiline**

We vse specially the rule of the soule, and seruice of the body: the one wee participate with God, and the other with beastes.

**Socrates**

The soule passeth out of this world more  
Swiftly

and gouernaunce thereof. fol. 65.

swiftly than any bird that flieth.

Looke how much the soule is better then Diogenes the bodye, so much more gricuous are the diseases of the soule from the griefes of the body.

The soule cannot but euer lyue, it hath none ende of liuing: yet wee may say that the soule liueth and dieth. It liueth in the grace and fauor of god, and dieth in the malice of the diuel.

The soules life is the light of vertue, and his death is the darknes of sinne.

### ¶ The summe of al.

Of al the good creatures of gods creating,  
Most pure and precious is the soule of man,  
A perfect substance at no time abating:  
Which with the body the passions suffer can,  
In vertue ioyous: in vice both wo and wan,  
Which after death shal receiue the rewarde,  
Of workes which in life time it most did regard.

*Of mans life, how ful of miseries, and wretchednes it is. Cap. v.*

**L**ife is nothings els but as it were a **Hermes**  
glue, which in man fastneth the soule  
and body together, which proceedeth  
of the temperatment of the elements  
k. iiii. whereof



## Of mans life, how full

Whereof the body is made, whiche (if it bee not violently melted befoze throughe our owne distemperance, or loosed with the moisture of our owne merits, or sodainly consumed with the loue or hate of God) weareth awaye through age of the bodye, and so at length commeth to nothing.

**Plato,**

Life is a brittle and miserable fetter which chaineth the pure and euerlasting soule to the vile, sinful, and corruptible body.

**Alexander.**

Life is of his owne nature a grieuous thing, most miserable and full of innumerable cares and griefes.

**Socrates**

Life is a perillous passage, for we be therein troubled with stormes and tempests far more miserablye then suche as make shipwack, for wee saile as it were in the sea, alwayes in doubt, hauing fortune our liues gouernour, some hauing prosperous winds, other some contrary: but wee arriue altogether at one haven vnder the ground.

**Pitha.**

O life how may a man get fro thee with out deaths helpe: thy euils be infinite, & yet no man is able either to auoide nor yet to abide them. Onely the sunne, the moone, the starres, the sea, and lande are pleasant, because they are by nature beautifull, all other things are doubtful and grieuous. And if any good thing happē to any man, hee feeleth also

## Of miserie it is. fol. 66

also therewith tribulation and sorrow.

Consider that mans life is weake and Democritus  
fraille, fulfilled with many sorrow & trou-  
blesome businesse, in providing for it, but  
meane suffisance, and thinges needefull to  
saue it from miserie.

There is no kinde of life but may be excée- Demander:  
dingly discommēded, as hauing in it no no-  
table, worthy, or honozable thing: But all  
mingled with frailty, weakenes, and many  
grievances. What life then shoulde a man  
leade: abroad, that is to say, in offices, are  
strifes and troublesome actions, at home  
cares, in the field great labours, in the sea  
feare, in wandring or iourneying, if it bee  
boide of ieoperdy, yet it is paineful, and te-  
dious. Art thou married: then canst thou not  
be without cares, wilt thou not mary: then  
is thy life vaine and solitary.

Childzen bring sorrowes, but lack of them  
make the life vnpleasant. Youth is wild and  
foolish, age weake and feeble. Wherefore one  
of these two things is to bee chosen, eyther  
neuer to be borne, or to die immediatelie af-  
ter our birth.

Alas alas what a sorte of diuers euill Heraclit.  
chaunces, and how straungely they happen  
to vs in this life, one bewayleth the losse  
of his childzen, his wife and goods, ano-  
ther



## Of mans life, how full

ther weepeth for lacke of health, liberty, or necessary liuing. The workman maymeth himselfe with his owne toole, while he earnestly applieth his businesse, the idle man is pyned with famin, bitten with dogs, imprisoned & whipped in euery good towne, & gauner breaketh his leg in dauncing, his stones in vaulting, his lungs in running, his arme, his shoulder, or his necke in wrestling. The aduouterer cōsumeth himselfe with botches and leproy. The dicer is sodenly stabbed in w<sup>th</sup> a dagger. The student wronge continuallye with the reume or the gout. Who is free from the strokes & murther of theues, or from the wounds, rauine, and slaughters of souldiours, worse then theues: besides that, iust and innocent men are oftentimes wrongefully punished, imprisoned, banished, and p<sup>er</sup>ditionally put to death, children are smothered in the cradel, fall into the fire, are drowned in the water, ouer run with beastes, poisoned with spiders, and murdered or plagued with infectiō of the aire, besides diuers sicknesses, and other casual happes, as falling of houses, dearth, famine, thunderbolts, lightning, flouddes, and many moe troublesome chaunces which sodainely alight vpon al mē indifferently.

Dolon

Whosoever thinketh in thys life to liue  
without

## Of miserie it is. fol. 67

without labor and sorrowe, is a foole: for god hath so appointed our state, that wee by vertue of our soule shoulde suffer and subdue al kinds of aduersities.

Little would we regarde the true life of **Xeno.** the soule which it entreth after it is losed fro this life, if this life had any pleasure in it, notwithstanding the innumerable sorrowes & griefes y we sustaine thereby, we are so loth to be rid of it.

Howe can lyfe bee of any greate value, **Diogenes** when euery souldyer wyll sell it for sixe pence. Lyfe is like one dayes imprisonment: for the whole tyme of our lyfe is but as a day, vppon which the night of death commeth.

**G D D** hath purposely ordeyned the **Socrates** griefes, miseries, and sorrowes of this life to bee so many and greate, and the pleasures thereof so smale and fewe, to make vs the more desyrous of the heauenlye lyfe, which is nothinge but ioye and pleasure.

There is none either so great an orator, **Plato.** or els so mightye an enchaunter as life is, for it perswadeth vs the contrarye of that which both wee see and feele. For notwithstanding that wee knowe our frailtie, and that we must needes die, yet what wrongs, what



## Of mans life, how full &c.

what hatreds, what labors, & what gredye deuises, begin we dayly a fresh, in hope, or rather assurance of life, to finish and enioye the fruits of our enterprises.

Seneca.

The flowers of life which are lustes and pleasures, are false shewes, shadowes, and vantties, and the fruits thereof, labour, care sicknes, and tediousnesse, the tree it self, corruption and frailtie.

Theophrast

What a shame is it for men to complaine vpon God for the shortnes of their life, whē as they themselves as shorte as it is, doe through riot, malice, murthers, care, and warres: make it much shorter, both in themselves and other.

### The summe of all.

Life which chaineth the body and soule in one,  
Is fraile and vaine, more slipper then the slime,  
Heapes full of cares, but quiet hath it none,  
Ordainde of god a prison for a time,  
To plague and purge the body and soule from crime,  
Which who so spendeth vertuously and well,  
Shall after it in ioyes and glory dwell,

Of the world, the pleasures, and daungers thereof.

Ca. vi.

Aristotle



The worlde was created by the diuine purueiance of God.

Plato

The goodnes of God was cause of

## and daungers thereof.

of the woꝛlde creation.

God created this woꝛld a place of pleasure and rewarde, wherefoꝛe ſuche as ſuffer in it aduerſitie, ſhall in another woꝛld be recompensed with pleaſure. **Hermes**

This woꝛld is a waye full of hid thistles: wherefoꝛe euery man ought to beware how he walketh foꝛ pricking of himſelfe. **Seneca**

He is not wiſe knowing he muſt departe from this woꝛld, that buſieth himſelfe therein, to make great buildings. **Pithagoras**

This woꝛld is like a burning fire, whereof a little is good to warme a man, but if he take to muche, it will burne him altogether.

We may vſe this woꝛld, but if we abuſe it, we breake the loue that we haue to God. **Socrates**

He that loueth the woꝛld hath great trauaile, but he that hateth it hath great reſte.

Print in thy minde, & execute with liuely diligence, the effect of this counſaile following, wherein is contained thy life and death, thy ioy, and ſorrow, as well in this preſent tranſitoryous woꝛld, as alſo in the other euerlaſting woꝛld to come. Three things thou muſt diligently note, iſthat is to ſaye, the ſoule, the bodye, and the ſubſtance of this woꝛlde. The firſte place of theſe three **Soule** (by good reaſon) hath the ſoule, ſeeing it is a thing



## Of the worlde, the pleasures,

a thing immortall that is created and made after the figure and shape of the almyghty and euerlasting god.

**Boddy**

**Gooddes of  
this worlde**

The next & second rounie hath the boddy, as the case & sepulcher of the soule, & nerest seruant to the secrets of the spirit. The third rounie & place occupieth the riches & goodes of this world, as the necessary instruments or toles for the boddy, which cannot want nor lacke such needfull thinges. Let then the eye of thine inward minde first chieflie and diligentlie beholde the first and best thing in thee, that is, thy soule. Next vnto that, haue respect to thy boddy, and thirdly consider the worlde. He that happily (through grace of the liuing god) kepeth these three in their degrees & due order, shall ferely content god, please him selfe, and satisfie the worlde. First therefore care for thy soule, as for thy chiefe Jewel & onely treasure: Care for thy boddy for the soules sake. Care for the worlde for thy boddys sake. Take hede aboue al things that thou goest not backward, as hee doth y first careth to be a riche man, next to be a healthfull man, & thirdly to be a good man, where he should do cleane contrary, First to study for goodness, next for health, and last for wealth.

We see by experience so great blindness among

and daungers thereof. fol.69

among men, that they in such wise care for riches, & very little they care for the health of the body, & nothing at all they minde the state of the soule.

He that loueth the world shal not faile of one of these inconueniences or both: that is, either to displease god, or els to bee enuied of mightier men then himselfe.

This world is but a passage into thother: wherefore he & prepareth him things necessary for & passage, is sure from all perils.

The world is so malicious, that if wee take not good heed to prepare against hys wyndches, it will ouerthrowe vs to oure great losse and hurt. Mar. Iur.

Beholde wel this world, take warning in time, and marke howe they fall that bleseth to clyme.

Beware that for the variable and vayne delights of this wicked world, thou loose not the ioyful & everlasting felicitie. Plato.

The man that is onely of this world, and hath no consideration of the world to come, must needs be wicked in the sight of God, & a graceles man in the sight of men. Deslander

The loue of this world stoppeth mennes eares from hearing wisdom, and blyndeth his eyes from seeing through it: also it causeth a man to be enuied, & keepeth him from doing Socrates



and daunger thereof.

doing any good.

**Mar. Tur.**

The world and the flesh do nought else but fight against vs, & we haue neede at all times to defend vs from them.

**Seneca**

Man hath neuer perfitt rest nor ioy in this world, nor possesseth alwaies his owne winning.

**Mar. Tur.**

O world thou hast so many countenaunces in thy vanitie, that thou ledest al wandring in vnstablenes.

**Socrates.**

Trouble not thy selfe w<sup>th</sup> worldly carefulnes, but resemble y<sup>e</sup> birds of y<sup>e</sup> aire which in the morning seke their foode, but onely for the day.

Fre not thy mind w<sup>th</sup> worldly pleasures, nor trust to the worlde, for it deceiueth all that put their trust therein.

**Hermes.**

Hee that seeketh pleasures of this worlde followeth a shadowe: which when he thinketh he is surest of, vaniseth and is nothing.

**Menander.**

This seemeth an vnhappy and cruel destiny, which is geuen vnto this worlde of myserie: that those thinges which are moste excellent and of greatest price in thys worlde, are soonest w<sup>th</sup> violence taken awaye, as vnworthie for so euill a worlde.

**Mar. Tur.**

The Children of vanitie doe abide in the  
dungeon

Of the world, the pleasures, fol. 70

dungeon of this worlde, which is founded  
vpon the sand.

He that deliteth in this worlde, muste Aristote  
needes fall into one of these two griefes, ey-  
ther to lacke that which he coueteth, or els to  
lose that which he hath wonne wyth great  
paine.

He that loueth this worlde, is lyke one y Pythagoras  
entereth into the sea: for if he escape the pe-  
rilles, men will say hee is fortunate: but yf  
he perishe, they will say, he is wilfully de-  
ceyued.

Trust not the worlde, for it payeth euer Seneca  
that it promiseth.

He that trusteth to this world is deceyued,  
and hee that is suspicious is in greate sor-  
rowe.

This world geneth to them that abide an  
example by them that depart.

He y yeldeth him selfe to y worlde, ought Archilanus  
to dispose him selfe to thre things which he  
cannot auoide. First to pouerty, for he shall  
neuer attaine to the riches y he desireth: se-  
condly to suffer great paine & trouble: thirde  
to busines without expedition.

This worlde hath euer his multitude that Solon  
honoureth, worshippeth, & magnifieth no-  
thing, besides the tedious & short life, & those  
thinges that pertaineth to his life.

As.

Euery



of. and daungers thereof.

Euery mote choketh a worldly man, euery litle sound maketh a worldly man to tremble and shake.

He is to be called a worldly man that geueth all his care to vse his wittes in this worlde, that creepeth vpon such things as be seene, hard, felt, tasted, & smelt: that climeth not in no consideration aboue the myste of this valley.

Hermes

This worlde is the delight of an holmer and sorrow of many daies: but the other worlde is great rest and long ioy.

Alex. Hene.

He that in this world hath a good name, & the grace and fauour of God, ought not aske nor desire any other thing.

Aristotle

The vanities of this world, are an hinderance to the soule.

There is no newe thinge in this world.

Pitha.

He that fixeth his minde wholly vpon the worlde loseth his soule, but he that thinketh vpon his soule, hateth y<sup>e</sup> world.

### The summe of all.

The world is a Region, diuers and variable,  
Of God created in the beginning,  
To containe his creatures of kinds innumerable,  
wherein ech one should liue by his winning.

whose

Of the necessity of order. fol. 71

whose many pleasures are cause of great sinning  
wherefore al that gladly, as vaine do them hate.  
Shal after this world haue permanent estate.

# THE THIRDE

## Booke of pollicie and gouernaunce of com- mon weales.

Of the necessity of order. Cap. i.



Seeing the quietnesse,  
peace & bodily welthy  
(whych by meanes  
of mens vnruelpe  
lusts) cānot be had  
nor mainteined here  
in this world, wout  
politique order & go-  
uernāce: for order is

the only preseruer of wordly quietnes: seeing  
also al order standeth in ruling & obeyinge:  
we wil in this booke following shewe, whō  
philosophers do allowe for a Ruler, and  
what kind of ruler is best allowed of the, what  
pollicies & lawes are best to be admitted: &

L. ij.

what



## OfKinges, Rulers,

What mynistratyon & obedyence thereunto belongeth: that such as be in aucthoritie, may here by see their offices: and that al subjects may knowe their duties & perfozme y same, for thatteyning of y said peace, wealth and quietnesse.

¶ Of Kings, Rulers, and Gouvernors, and howe they should rule their subiects. Cap. y.

Aristotle



Kinges, Rulers, & Gouvernors, (in consideration of their hygh estate, aucthority & calling to y setting forth of vertue & true obediēce, & winning to theselues immortall prayse) should first learne to rule them selues, & then those y be in subiectiō to their hygh aucthoritie.

Plato

He is vnmeete to rule other, that cannot rule himselve.

Philipp. rex.

Nōe ought to rule, except he first haue learned to obey.

Mar. Tur.

As the lyfe of a Prince is but as a whight for all other to shote at, & as a glasse where in al y world doth beholde: So we see by experience, that whereunto a Prince is enclined the people traauyling to followe y same, haue not y grace nōz power to eschew them & followe the good.

## and Gouvernours. fol. 72

It is a great offence & an immortall infamie to a Prince, y<sup>e</sup> in steede of geueing hys hande to good lyaing to releue other, casteth backewarde his foote of euill example, wherby al other ouertholwe. Mar. Mar.

The vniuersall schoole of al this world, is the person, the house, & court of a Prince.

It behoueth a Prince or head ruler, to be of such zelous & godly courage, that he alwaies shewe him selfe to be as a stronge wall for y<sup>e</sup> defence of the truethe: and that he suffer it not to be abused, nor once to fall vnder hys hande.

Those rulers sinne exceedingly, that geue other licence to sinne.

The greater that a Prince is of power aboue other, y<sup>e</sup> more ought he to be vertuous aboue al other.

The counsaillours & household seruants of the Prince beeing well tried, and by hys owne example brought in good order: Also the head Officers, Judges, & all other that haue aucthoritie in the publique weale, being wel chosen & instructed by the example of the Princes court: It should be wonderfull to beholde, with howe litle difficultie, and howe soone the residue of the weale publique shoulde be brought into a good fashon, all menne delighting in vertue, and praysinge Alex. Sever.



## Of Kings, Rulers,

the beuty and commoditie thereof in their  
superiours. Also reioysing at the affabilitie &  
gentlenes of so vertuous and noble Prince  
and semblablie dzeadyng bys seueritye:  
they shall (at the last) in such wyse bringe  
vertue in custome, whereby it will happen  
that such vices as befoze seemed but litle, &  
were nothing regarded, shal become to all  
men, or at the least to the more part, most  
filthy & detestable.

The Princes pallyce is lyke a common  
fountaine or spryng to his citie or countrey:  
whereby the people by the cleannes thereof  
be long pserued in honestye: or by thym-  
purenesse thereof, are with sundry vices cor-  
rupted. And vntill the fountaine be purged,  
there can neuer bee anye sure hope of re-  
medye.

**Monarch**

A kinge ought to refraine the company of  
vicious persons: for the euill which they do  
in his company, is reputed his.

If thou be a gouernour, or hast ouer other  
soueraintie, knowe thy selfe: that is, knowe  
that thou art verely a manne compact of  
soule and bodye, and in that al other men  
bee equall vnto thee. Knowe also that euery  
man taketh with thee equall benefit of the  
spirit of life: Nor thou hast any more of  
the dewe of heauen, or the bryghtnes of the

Summe

## and Gouvernours. fol. 73

Sunne, then any other person. Thy digny-  
tie or aucthoritie, wherein thou differest fro  
other, is as it were but a weighty or heawy  
cloke, fleshely glytteryng in the eyne of  
them that bee poore blynde : where vnto  
thee it is paynesfull, yf thou were hym in  
hys ryghte fashyon, and as it shall best  
become thee : And from thee it maye bee  
shortlye taken of hym that dyd put it on  
thee, if thou vse it negligently, or that thou  
weare it not comelye and as yt appertey-  
neth. Therefore, whyles thou wearest it,  
knowe thy selfe : knowe that the name of  
a soueraigne or ruler, wythout actuall go-  
uernance is but a shadowe. Gouvernance  
standeth not by wordes onely, but prin-  
cipallye by act and example. By example  
of gouernours, men doe rise or fall into ver-  
tue or vice.

Rulers more grauously doe sinne by ex- Aristotle.  
ample, then by their acte. And the more  
they haue vnder their gouernance, the  
greater accompt haue they to render, that  
in their owne preceptes and ordynaunces  
they be not founde neglygent. And to put  
them the more in remembrance of their  
high estate, aucthoritie, and callinge (and  
their right order of lyfe due vnto the same)  
there is the mynde of Claudianus ( a no-

L. iij.

ble



Of Kinges, Rulers,  
ble Poet of famous memory) sett forth by  
the right worthy and worshipful Sir Tho-  
mas Eliot knight in his booke called the go-  
uernour.

¶ These verses following.

Claudio

Though thy power stretch both farre and large,  
Through Inde the riche, set at the worldes end;  
And Mede with Arabie, be both vnder thy charge,  
And also Seres, that silke to vs doth sende.  
If feare thee trouble, and small things thee offend,  
Corrupt desire thine hart hath once embraced,  
Thou art in bondage, thine honour is defaced.  
Thou shalt be deemed then worthy for to raigne:  
When of thy selfe thou winnest the masterye,  
Euill custome bringerth vertue in disdayne.  
Lycence superfluous perswadeth much folly,  
In too much pleasure set not felicitie.  
If lust or anger doth thy minde assaile,  
Subdue occasion and thou shalt soone preuaile.  
What thou mayst doe, delight not for to knowe,  
But rather what thinge will become thee best,  
Embrace thou vertue, and kepe thy courage lowe,  
And thinke that alway measure is a feast,  
Loue well thy people, care also for the least.  
And when thou studiest for thy commoditie,  
Make them al partners of thy felicitie.  
Bee not much moued with singuler appetyte,  
Except it profit vnto thy subiects all,  
At thine example the people will delight,  
Bee it vice or vertue with thee they rise or fall:  
No lawes auayle, men turne as doth a ball,

For

## and Gouvernours. fol. 74

*For where the ruler in living is not stable,  
both lawe & counsell is turnd into a fable.*

Those that haue any auctoritie and gouernance committed to them, oughte to knowe the boundes of their estate and callinge their office & dutie, beyng them selues but menne mortall amonge men, and instructors and leaders of men. And that as obedience is due vnto them, so is their study, their labour, their industry with vertuous example, due to them that be subiect to their auctoritie.

Auctoritie ought to be geuen to such as Alex. Sener careth least for it: And kept from the which presse fastest towards it. For he that desireth it would haue it for his onely commoditie: he that looketh not for it, considereth & hee is chosen for others necessitie. Therefore howe diuers is their mynistracion, it euer appeareth where as bothe happeneth.

A Kinge ought not to trust him that is couetous which setteth his minde to gette riches: nor him that is a flatterer, nor any to whom he hath done wrong, nor in him that is at truce with his enemies. Socrates

It is better for a Realme, countrey, or cytie to be gouerned by the vertue of a good man, then by a good lawe. Aristotle

Except



## Of Kinges, Rulers,

Plato

Except wise men be made gouernours, or gouernours be made wise men: mankynde shall neuer haue quiet rest, nor vertue be able to defend her selfe.

Happy is that Citie or countrey, that hath wise men to gouerne it.

Aristotle

Men ought not to be chosen for their age nor for their ryches, but for their wisdom & vertuous conditions.

When wretched worlolynges & folles for their wealth, are rather chosen to rule & gouerne in the common wealth then the vertuous, wise, & lerned men: that must nedes folowe, that in steade of fame and honorable report, that should worthely redownde to the godly & wise electours graue & auntyent fathers of that city or countrey, for their dutifull carefull, & fatherly choyse, tenderynge the state of the common wealth and the honour of their Prynce vnder whō they haue authoritie to rule and chōse rightly: (For who louynge dearely their Prynce whom they knowe to be wise and vertuous, will chōse to rule vnder him, a folyshe manne hurtfull & vicious) shame shall then be spokē of them, the buckeled browes of maiestie shall bee bent against them, the vertuous & wise will not eschew them, worthy cre-  
dyt

Chilo

## and Gouvernours. fol. 75

byt is not to bee geaueu vnto them, an horrible cryme is committed by them: for the Prynce and the people are abused by them, the fierce fury of God hangeth ouer them, and the Prynce (by Gods Justice) oughte sharply to punish them: for they are not as they ought to bee faithfull fathers, frindes and fauourers to their countrey: but step fathers, verye aduersaryes, wycked conspiratours, and betrainers of their Prynce & countrey.

Moste myserable is the state of that Protegeus countreie and common wealthe, where ryche menne that bee fooles are more commonlye to bee chosen, thenne ryche wyle menne, or pooze menne enryched wpyth wysedome to gouerne in the common wealth.

Reason and godlines denye not but that Legimon it were better, that the goodes of the wycked worldlings or riche foolish men shoulde beare (by many handes, or els by the common treasure) the charges of the poore & vertuous gouernour (by whom great goodnes and much honour shoulde be encreased) rather thenne the vicious and ryche faulty founlinge shoulde rule, by whom common weales are destroyed, or at the least greatlye



## Of Kinges, Rulers,

greatly hindered and defamed. For as the wise manne with his wisdom, upholdeth the state, and purchaseth welth, fame and honour to the Citie: so the foolyshe or vngodly manne ouerthroweth the state, bringeth losse, shame, and dishonoure to the Citie. And if custome (viciously) be the grounde of euill choyse to gouerne among a fewe affectionate, sonde, or corrupted personnes that are wealthye (not respectynge duely as they oughte) the straight offyce and duetye of a gouernour: the high state himselfe of most Princely maiestie, ought speadely to redresse that foule enomytpe: whereby due obedience is neglected, godlye lawes infringed, iustice not executed, sinne not dayly punished, his owne honour empayzed, his people to penury empouerished, and the root is dayly nourished, whereby is encreased heapes of Goddes fury for & plauginge most bytterly, both of Pryncce and countrey.

The misdoings of the Prince are a scourge to the commons.

What greater grounde of disglory, what greater occasion of dishonour, what greater and more huge heapes of mischieues and incommeniences can be attempted & raised vp against the maiestie of god or agaynst the Prince

## and Gouvernours. fol. 76

Prince and the people of god (in godly common wealth) then by putting a vaine wicked or ryche wordling, or onely a riche foolish idot, in the roome of maiestie and godly auctoritie, whereby he hymselfe shoulde of al others, be most straightly brydeled and restrained from hys wicked attempts & foolishenes.

It is required in a godly ruler or maiestrate, to be in his callinge wise, learned in gods lawe, & in life and conuersation byright and pure.

Justinianus  
Imperat

An vnworthy person to be exalted in dignitie, is moze wickednes.

Hermes

Thzee thinges are to be pittied, and the lowerth not to be suffered. A good man in y hands of a shrew: A wise man vnder y gouernance of a foole: A liberall man in subiectiō to a castife. And a foole set in auctority.

Whers good order and gouernance faileth, obedience decayeth, boldnes encreaseeth, disceipthe scapeth, iniury pzeuaileth, auaryc corrupteth, and the state of a weale publique sone after perissheth.

Alex. Senec

Those men that should rule and haue auctoritie ouer other, ought to bee such persons as neuer were infamed with any vice notable, and whose liues be inculpable, and there with bee sufficiently furnished with wisdom



## Of Kinges, Rulers,

Wisedome and grauitie, boyde also of an  
pziuate affection, feare, auarice, & flattery.  
Who like chirurgions, shall not forbear to  
corosiu and sharpe medicines to drawe out  
y festred & stinking cozes of olde marmoles  
and inueterate sores of the weale publike, in-  
gengred by the long custome in vice.

**Plutarch**

It becommeth a king to take good hede to  
his counsailers, who followeth his lustes, &  
which intende the common weale, that he  
may then knowe whom for to trust.

Glorious is that common wealthe, and  
fortunate is that Prince, that is Lorde of  
yong men to trauayle, & auncyent persons  
to counsaile.

**Mar. Tur.**

Unhappy is that Prince that esteemethe  
himselfe happy to haue his Coffers full of  
treasure, & his counsaile ful of men of cursed  
& euill liuing.

All that haue aucthoritie, should temper  
it with wisedome and pietyes of liuing.

If a king be mercitull, his estate shall pros-  
per, and hys wisedome shall helpe him in  
his neede, if he be iust, his subiectes shall re-  
ioice in him, and his reigne shall prosper and  
his estate continue.

**Hermes**

The strength of a kinge is the frendship  
and loue of his people.

**Mar. Tur.**

When a Prince is greatly beloued of his  
com.

## and Gouvernours. fol. 77

comminalty, & is vertuous of his person, the  
euery mā saith if he haue not good fortune:  
although our Prince want good fortune, yet  
his worthy vertues fail not: and though he  
be not happy in his intents, yet at the least  
he sheweth his wisdom in the mean season.

And though fortune denieth him at one  
houre, yet at another time she agreeth by  
his wisdom. And contrariwise, an vn-  
wysse Prince, and hated of his people, by  
euill fortune runneth into great peril.

Great perill the Prince is in, and the  
common welth in an euill aduventure, wher-  
as bee manie intentions amonge the go-  
uernours.

It is a great chasticement to the people Aristotle  
to haue a righteous prince, and it is a greate  
corruption vnto them, to haue a corrupte and  
a vicious ruler.

A king ought to bee of a good courage, to Plutarch  
bee courteous, free and liberall, to refraine  
his wrath where hee ought, and to shew  
it where it most needeth, to keepe him from  
couetousnesse, to execute true iustice, and to  
followe the vertuous examples of his good  
predecessors, And if it chaunce that the  
strength of his bodie faile, yet ought hee to  
keepe the strength of his courage.

Princes liue moze surelie with the gather-  
ring Mar. Tur.



## Of Kinges, Rulers,

ringe to them men of good liuinge and conuersatiō, then with treasures of money stuffed in their chests.

**Isaron**

The most secreete counsaile of a kinge, is hys owne conscience, and his good deedes: are his best treasures.

**Agellaus**

A kinge most surely gouerneth his realme if he raigne ouer his people as a father doth ouer his children.

**Plutarch**

A man shall not well gouerne a Citie or countrey, and set in good order the maners of the people, except he be well and sufficiently furnished with eloquence, wherewith onely he may perswade effectuously, stirre, encline, & lead where he listeth, the minds of the grosse multitude.

**Collins**

Whosoever provideth but for part of the people, and vnmindfull of the rest, they bringe in sedytion and dyscorde, a thinge most hurtful to the cōmon weale, wherby it commeth to passe, that some doe seeme flatteringly to faune vppon the people some affectionate to the Nobilitie, but very fewe to please & content the whole.

**Plato**

Gouernours of the weale publike, must obserue these two precepts: thone is, that they so mainteine the profit of the cōmons, that whatsoeuer in their calling they doe, they must referre it thereunto: alwaies for  
get

## and Gouvernours. fol. 78

getting their owne commoditie. The other is, that they bee (in any wise) careful ouer the whole body of the common weale: least while they vpholde some one parte alone, they leaue al the rest miserably destitute.

Modestie is a vertue most necessarie for al rulers and magistrates: wherby, in the handling of al matters, they yeld nothing to affections: but doe followe most aptly the same, which seemeth to be comely, vpight, and allowable. And it is also a mean to restrain them, that in following the rigor of the law, they doe not ouer sore pinch or impoverish their poore subiectes.

A prudent, graue, and vpight gouernour of the common wealth without all respecte of personnes or partes thereof, wil rather giue himselfe wholly to the profite and commoditie of the same, then to hunt for riches or the encrease of honour: for he wyl very gladly and vpightly seeke to defende the whole state, and to make prouision (as he may) for al men indifferently. Tullius

He that would be a ruler or gouernour should first learne to bee a subiecte: For truly a proude and couetous subiecte, shall neuer bee a gentle and temperate gouernour. Alex. Seue.



## Of kinges, Rulers,

Next vnto God, who is so great a father as he which is father of an whole countrey: that is to say, father of thē that be fathers, their children, and whole family. Howe much then ought the care of him, farre exceede the cares of all other, the charytye of him, the loue of al other, & wisdomne of him, the prudence of al other.

**Democrit.** Rule & aucthoritie in a good man doth publish his vertue, which befoze laye hidde: In an euill man it ministreth boldnesse & licēce to do euil, which by dread was befoze couered.

**Alex. seuer.** He that exerciseth his office duely, vprightly, and circumspectly in the common weale, at thende when he shal depart and leaue his office, & publike weale shal be bound to pray for him, & to render vnto hym most due and hartly thanks.

**Philipp rex.** The office of kinges is to heare the complaints & causes of al persons without exception.

So great is the person and dignitie of a king, that in vsing his power and aucthoritie as he ought, he representeth amongst mē here vpon the earth, the glorious state, & hygh maiestie of God in heauen.

**Bracton li.**  
1. Cap.  
de Papa,

Under the kinge, are both free and bondemen, and they be both subiect to his power,  
and

and Gouvernours.

fol. 79

and are al vnder hym : and he is a certayne creature that is not vnder man , but onelye vnder God.

The kynge hath no pere or equal in hys kingdome . He hath no equal: for otherwise he might lose hys precept or aucthoritie of commaundinge: since that an equal hath no rule nor commaundement ouer his equall.

Bracton  
Archiepiscopis  
et alijs Prelatis

The kinge him selfe ought not to be vnder man, but god and vnder the lawe , because the lawe maketh a kinge. Let the king therefore attribute that vnto the lawe which the lawe attributeth vnto him: that is, Dominion and power . For he is not a kynge , in whom will, and not the lawe doth rule : & therefore he ought to be vnder the lawe, seeing he is the vicegerent of God here vpon the earth.

Who so cometh to the office of a kynge, armed afore hand with the precepts of Philosophie, cannot lightly swarue from y right trade & path way of vertue.

The chiefe feate of kinges is to reiect no person, but to make al persons profitable to the common weale.

Wise Princes haue the feat to make profitable Instruments as well of y euill persons, as of the good.

A kynges good worde is better then a Aristotle  
M.ij. great



Of Kinges, Rulers,  
great gift of another man.

Kinges must vse honest persones, and abuse thunhonest.

Nothing may be to a Prince moze royal, the if he make the state of his realme better then it was befoze it came vnto his hands.

**Mar. Tur.** Malicious & cuil me make Princes poze, and one perfect good man suffiseth to make an whole realme riche.

A Prince that is godlye and vertuous is the glozy of his fathers age.

**Zeno** A good Prince differeth nothinge from a good father.

**Protegeus** An euil disposed Kinge is like a corrupte carren that maketh the earth to stinke round about it: & the king that is good and vertuous is like y faire & swete running river that is commodypous and comfortable to eucrye creature.

**Pythagoras** Subiectes are to their king, as the wind is to the fire, for the stronger that the winde is, the greater is the fire.

**Plato** As a small spot or freckle in the face is a greater blemish then a scarre or knot in the bodye, so a small faute in a Prince seemeth worse then a greater in a priuate person.

As a shepeherd among his shepe, so ought a king to be among his subiects.

**Hermes** Lyke as a smal disease, except it bee looked

## and Gouvernours. fol. 80

ked to in time and remedied, may bee the destruction of the whole bodie: So if Rulers bee negligent, and looke not to small things, whercuppon greater doe depende, and see them reformed in due tyme, they shal suffer the common weale to decaye, and not able to reforme it when they gladly would.

Like as the rule ought to be straight and Socrates iust, by which other rulers should be tryed: so ought a gouernour which should gouerne other, bee good, vertuous, honest, and iuste himselfe.

Like as the sunne is all one both to poore and riche: So ought a Prince not to haue respect to the person, but to the matter.

Euen as a good Gardener is very dilygent, about his gardeine, watring the good and profitable herbes, and rooting out the unprofitable weedes: So should a king attende to his common weale, cherishing his good and true subiectes, and punishing such as are false and unprofitable. Plato

O ye kinges, remember first your Kinge Hermes. the gouernour of al. And as you woulde be honoured of your subiectes, so honour yee him. Use no familiaritie with any vicious person. Trust none with your secretes be-fore ye haue proued them. Sleep no more

¶.iiij.

then



## Of Kinges, Rulers,

then shall suffice the sustentation of your bodie. Love righteousness and truth. Embrace wisdome. Feede mesurably. Use none excess in apparell. Remember that good gouernance is in vertue, and not in beawtye, nor costly apparell. Rewarde your trustye friendes. Favour your communaltie: considering that by it, your Realmes are mainteined. Love learned men, that the ignorant may thereby be encouraged to learning. Defend the true and iust, and punish the euill doers: that others monished thereby, may flye the like vices. Cut of stealers hands. Hang vp theeuers and robbers, that the high waies may be sure. Burne the Sodomites. Stone the aduouterers. Beware of liers and flatterers, and punish them. Suffer not swearers to escape unpunished. Visitt your prison, and deliuer thunguiltie prisoners. Punish immediatlye such as haue deserued it. Followe not your owne willes, but be ruled by counsaile: so shall ye geue your selues rest, and laboꝝ vnto other. Be not too suspicious, for that shall both disquiet your selues, and also cause men to draw from you.

The authority of Princes and gouernours (which properly depend vpon the authority of God) is truly to bee called Temporarie  
tha

## and Gouvernours. fol. 81

that is but for a time: because of the alteration and weakenes of worldly matters and the ordyng of them: when that he which is this day greatly aduaüced for his authoritie, is todeinly the next daye ouerthrowen, and appeareth to be nothing at all.

## ¶ The summe of all.

A King which in earth is euen the same,  
That God is in heauen, of Kings king eterne.  
Should first feare God, and busily him frame,  
Himselfe to rule, and then his realme gouerne.  
By law, by loue, by iustice, and by right,  
Cherishing the good, and punishing the stubberne,  
The lenching of his raigne and doubling of his might.

*Of Counsaile and Counsailours.*

**C**ounsaille is an holy thing.

Aristotle

Counsaille is the sentence or aduise particularly giuen by euery man for that purpose assembled.

Counsaille is the key of certaintie.

Socrates  
Plato

There cannot be in man a more diuine thing, then to aske counsaile how he should order himselfe.

It is to bee diligently noted, that euery counsaile is to be approued by three thinges principallie: that is, that it bee righteous, that it be good, and that it stande with honestie.

¶.iiij. nestye.



## Of Counsaile,

nestie. That which is righteous is brought in by reason. For nothing is right that is not ordered by reason. Goodnes commeth of vertue, of vertue and reason proceedeth honesty: wherefore, counsaile being compact of these three, may be named a perfect captain, a trusty companion, a plaine and unfeined frende.

**Mar. Aur.**

The rewarde for diuers seruices, a man may make: but y<sup>e</sup> reward for good counsaile God hath neede to do it. The greatest reward that one frend may doe to another, is in a great & weighty matter to succour him with good counsel.

**Socrates**

Hee that geueth good counsaile to another, beginneth to profit himselfe.

The most easie thing in the worlde is, to giue good counsel to another: and the most harde and highest thinge is, a man to take it for himselfe.

There is none so simple a man, but hee may giue good counsaile, though there bee no neede, and there is none so wise that will refuse counsaile in time of necessity.

When thou doest amisse, take better counsaile.

**Titus Li.**

Many things be impeached or let by nature: which by counsel be shortly atchived.

With out counsel see thou do nothinge,  
and

## and counsaillours. fol. 82

and then after thy deede, thou shalt neuer repent thee.

Followe rather daungerous honesty, then **Segouius** secure vtilitie: albeit that in deede vtilitye can hardly be discerned from honesty.

Be not annoied to take counsell in smale **Legmon** matters euery houre.

The ende of al doctrine and studie, is good counsel.

When counsel is taken of dyuers, then **Mar. Tur.** if any fault be, it shalbe deuyded amongst them all: Though the determinatyon might be done by a few, yet take counsaile of many. For one wil shewe thee all thin conueniencies, an other the perils, an other the damages, an other the profit, and an other the remedy. And set as well thyn eyes vpon thinconueniencies that they lay, as vpon the remedy that they offer.

The counsailler that hath his mind overcome with yre and his hart occupied wyth enuy, and his wordes outrageous to a good man: It is reason that he lose the fauour of **Mar. Tur.** God, his prauie with his Prince, and his credence with the people.

For he presumeth to offend god with his euil intencion, to serue the Prince with euil counsaile, and to offende the comon wealth with his ambition.

That



## Of Counsaile,

**Mar. max.** That publique weale is in better state and in a maner moze sure, where the prince is boide of grace, then where the Kinges counsailers and companions be euill and wicked.

**Protegens** It is not conuenient that he which is called to the high estate of a counsailer or a ruler ouer others, shoulde spend al the night in sleepe: or other wise the whole day in pastime and vanitie.

**Aug. Cesar** He is to be called a good counsaylour, which while he consulteth in doubtful matters, is boide of al hate, frendship, displeasure or pitie.

Wrath and hastinesse be very euil counsailours.

**Alex. seuer.** Those counsailours seme to be vertuous wise, & honozable, which can content themselves and reioyse, that they haue so wise and vertuous a Prince, that at al tymes preferreth Justice, and the weale of his people before any priuate affection or singuler appetite.

Where there is a great number of counsailours, they al being heard, needes must the counsaile be the moze perfect.

**Catullus** In thinges most prosperous, the counsaile of frends must be bled.

**Protegens** He that giueth counsaile and praiseth himselfe,

## and counsailours. fol. 83

selfe would faine be called a wise man.

If thou wouldest knowe a mans counsaile in any matter, & wouldest not haue him to know thine intent, talke as if thy matter were an other mans, so shalt thou knowe his iudgement therein, and he neuer the wisser of that thou intendest, **Socrates**

Take no counsaile of him that hath hys heart al set vpon the world, for his aduise shalbe after his pleasance. **Seneca**

When thou wilt take counsaile in any matter, marke wel thy counsailours howe they order their owne businesse: for if they be euil counsailours towarde themselves, they wil be worse counsailours towarde other men.

Their counsailes must needs be alwaies full of perturbations, which are onely embracers of their owne aduise. **Cobarnus**

Good counsaile is the beginning and ending of euery good worke. **Xenoph.**

Consult and determine al thinges with thy frende, but first with thy selfe. **Seneca.**

Giue blameles counsaile, & comfort thy frends.

He is discrete that kepeth his owne counsaile. And he is vnwise that discouereth it.

Take not an angry man nor a drunkerd of thy counsaile, nor any that is in subiection to a woman, for it is not possible that they should **Socrates**



## Of Counsaile,

Should kepe close thy secrets.

**Aristotle**

He that kepeth secret y<sup>e</sup> which he is required doth well, but he that kepeth secret that which is not required, is to be trusted.

**Alex. sene.**

He which shall geue counsaile, specially to the makinge of lawes, ought to consider lower thinges, that his counsaile be honest, that it be necessary, profitable, and possible.

**Socrates**

A wise man ought to take counsaile, for feare of mixing his will with his wit.

**Collins**

They that consult for part of the people, and neglect the residue, they bring into the citie or countrey, a thinge most pernicious, that is to say, sedition and discorde.

**Alex. Sene.**

Ambicion and flatterye are vtterly to be abhored in a counsailler.

**Homer**

Lyke as Calchas (as Homer writethe) knewe by diuination thinges present, thinges to come, and thinges that were passed: So counsaillers garnished with learninge, and also experyence, shall thereby consider the places, times, and personages, examyninge the state of the matter then practised, and expendinge the power, assistance, and substaunce, also reuoluinge longe and often times in their mindes, thinges that be passed, and conferringe them to the matters that be in experyence, studiously do seeke out

and counsaillours. fol. 84

out the reason and maner, how that which is by them approued, may be brought to effect. And such mennes reasons woulde bee thoroughly heard, and at length. For the wiser that a man is, in farynge, his wisedome encrease, his reason is more liuely, & quick sentences aboundeth. And to the more parte of men, when they be chased in reasoninge argumentes, solutions, examples, similitudes, & expedimēts, doe resort, & (as it were) flow vnto their remembrance.

As a Physicion cannot cure hys patient Hermes. except he knoweth first the trueth of his disease: even so maye a man geue no good counsaile, except he knowe thoroughly the effect of the matter.

### The summe of all.

**C**ounsaile is a thing so needefull and holy,  
That without it no worke may prosper well,  
wherefore it behoueth him, that hateth his folly.  
Nought to beginne, without hee take counsell.  
which who so vseth, shall neuer him repent,  
Of time, of trauayle, that be therein hath spent.

**O**f Honor, Glorie, Nobilitie and  
worshippe. Cap. iij.

**F**irst & aboue al thinge let men consider &  
from God onely proceedeth all honoure,  
glory,



## Of Honour, Glory,

glozy, Nobilitie, and Worshipp, and that noble progeny, succession, noz election to bee of such force, that by them any estate oz dignitie may be so established, that God being stirred to vengeance, shall not shortly resume it, and perchance translate it where it shall like him.

**Solon**

All thinges living both in heauen & earth oweth vnto God due worship & obedience. Ther be two most speciall & weighty causes why God ought to be honored and worshipped, the one is, because he ought of duety to be worshipped: & y other, because it is for our commoditie, yea, rather for our necessity.

To worship God and to serue him truly, is to gratifie him oz to bee thankfull vnto hym. And no man canne ryghtely gratifie him, but by doinge that whiche pleaseeth him. Wherefore all kinde of worshipp whiche is rather grounded vpon the will of man, then vpon the will of god, it is to be vtterly refused in his sight: and imputed as vaine before him, ingratful, hurtful, and void.

Who will say that he serueth well whiche serueth not according to his maisters will, but as he lusteth himselfe, doth not the very instinct of nature it selfe, the reason also of seruise, the subiection of seruants, and the

com

## Nobilitie &amp; worshippe. fol. 85

common opinion of al men shew, that as y  
bodely master ought to be reuerently serued  
& obeyed, much rather the high and puissant  
god that ruleth ouer all.

God ought to be worshipped & serued as  
he himselfe commaundeth to be worshipped  
and serued. Socrates

They are to be compted but foolish, that do  
esteem the seruyce of god to consist in those  
things, which be rather instituted by the de-  
uise of man, then of god him selfe. Let there-  
fore the wise & godly consider wel w<sup>th</sup> them-  
selues, whether y<sup>e</sup> seruice & worship they do  
vnto god (as a worke of holines & dutye) bee  
worthy his wil, and acceptation, & whereby  
the conscience of a faithful man may be qui-  
eted and assuredly wel perswaded of the on-  
ly good wil of god.

The sincere & vncorrupted seruice of god August.  
is done but in a fewe. He can not be a true  
seruer of god, which serueth him not in y<sup>e</sup> spi-  
rit of his mind & in trueth, but fantastlically  
& in hipocrisie, as a beastly slave, & a cōpter-  
saier of gods seruice.

True worship of God ( which is done in  
spirit and in trueth ) requireth not any out-  
ward or worldly beuty: but rather a spiri-  
tual beuty and comelines.

Honour is the fruit of vertue and trueth, Plato  
and



## Of honour, glory,

and for the truth a man shalbe worshipped.

**Mar. Tur.**

That thing is honorable & good, whiche cometh of good kind, he is to bee honored among them that be honored, that fortune abateth without fault: And he is to be shamed among them that be shamed, that fortune inhaunceth without merite.

The worthy honor resteth not in the dignities that we haue, but in y good workes whereby we merite.

**Plutarch.**

Honor ouer great, wherein is statelines and too much pride, be euen like great & corporate bodies, sodeinly throwne downe.

**Philip. rex.**

Honour, glory, and renowne, is to many persons more swete then life.

**Socrates**

To attaine glory, this is the nearest way, If a man would endeuoure himselfe to bee such a one in deede, as hee gladly would bee compted.

**Tullius.**

The true glory taketh deepe roote, and also spreadeth abroade, but all counterfeted things do fast shed, as do the little flowers: neyther canne there anye forged thinge bee durable.

He that to his noble linage addeth vertue and good conditions, is to bee hyghlye praysed.

Humility should be the sister to nobility.

He is worthy to bee honored, that will  
leth

## Nobilitie and worship. fol. 86

leth good to euery man: and hee much vn-  
worthy honour, that seketh his owne welth  
& oppresseth other.

Honoures, riches, pleasures, and other of **Culling**  
the same kynde (whyche seeme profytable)  
are neuer to bee preferred beefore friend-  
shippe.

Nobilitie is not onely in dygnitie or aun-  
tyent lygnage, nor great reuenues, landes,  
or possessions, but in wysedome, know-  
ledge, and vertue: which in man is verve  
nobilitie, and that nobilitie byngeth man  
to dignitie.

Honour ought to be geuen to vertue, and **Anacharsis**  
not to riches.

All men haue care ouer their owne honour: **Chrysost.**  
but as for gods honour, no man at al regar-  
deth it.

It is a shame for a man to desire honour  
because of his noble progenitours, & not to  
desire it thzough his owne vertue.

They that be perfectly wise, despise world- **Plato**  
ly honour.

Where riches are honored, good men are  
despyed.

He that honoureth ryche men, despiseth  
wisedome.

An asswager of wronge, ought greatly to **Mar. Tur.**  
be honoured.

P. f.

He



## Of Honour, Glory,

He is worthy to be honored, y<sup>e</sup> deserueth honour.

**Solomon**

They are to be compted chiefly honora-  
ble, that in their hygh estate & callinge first  
seeke the honour & glozy of God, by whom  
they are called to honour: secondly the ho-  
nor of theyr Prynce, vnder whom they  
haue auctoritie to rule: and thirde for the  
comfortable state of their countrey and com-  
mon wealth, for whom they are called to of-  
fice & dignity.

It is very honorable, excellent, & prayse  
worthy: for a man of honor to ioyne to his  
high office & calling, the vertue of affability,  
lowlines, tender compassiō & pittie, for ther-  
by he draweth vnto him (as it were violent-  
ly) the harts of the multitude.

The true honour & worship is the vertue  
of the mynde: which honour no kinge can  
grue thee, nor no flatteringe, nor monye can  
gett thee. This honor hath in him nothyng  
feyned, nothyng painted, nor nothyng hyd.  
Of thys honour there is no successour, no  
accuser, nor desoyler. This honor is not va-  
ried nor chaunged by no time, it feareth no  
tyrant, nor it esteemeth the fauor nor disfa-  
uor of Princes.

**Socrates**

Vaine pleasure lightly perisheth, but true  
honor is immortall.

Glozy

## Nobilitie and worshippe. fol. 87

Glozy honoꝝ nobilitie, & riches: are clokes **Diogenes**  
of malitiousnes.

The glozy of one among great men, maketh strife, suspicion amonge them that bee equal, & enuy among them that be meane. **Mar. Aur.**

Neuer commit thyne honour to the mishaps of fortune, noꝝ neuer offer thy selfe to peryl with hope of remedy. For suspicious Fortune keepeth alwayes her gates wyde open for perill. And her walles bee highe, and her wicketes narrowe to finde any remedye.

Noble men, & such as are riche & wealthy in this worlde, are to be compared to a merchant mans compter: that is, to day worth thousands, & to morrow not worth. *ij. d. ob.*

The glozy of the auncestoꝝ, is a goodly treasure to their childeꝝ.

Immortal honoꝝ is better then transitoꝝy riches.

Above and befoꝝe all thinges, worshyp God.

The worshippe of God, consisteth not in wordes but in deedes.

It is a ryghte honourable and blessed **Pitha.** thyng to serue God and sanctifye hys sayntes.

Worshippe good men, so shalt thou haue the peoples fauour.

**R. is.**

**Nobi.**



## Of Honour, Glory,

Nobilitie is not after the vulgar opinion of men, but it is onely the praise & surname of vertue.

The sufferance of noble men to bee spoken vnto, is not onely to them an incomparable suerty, but also a confounder of repentaunce (an enemy to prudence) whereof is engendred this worde, had I wist: which hath bene cuer of al wise men reproued.

**Cullius**

The perfect and most principal glozy, consisteth in these thre things: If the multitude loueth vs, if also as it were maruaylinge at vs, they thinke vs worthy to haue honoz geuen vnto vs.

### The summe of al.

*The honour and glory that worldlings desire,  
Surmounting others in riches and dignitie,  
Cannot long florish, but that with smal hires  
Shal ende their daies in woful misery:  
But vertue susteineth no such calamitie.  
Therefore or euer thou desire honour,  
Cal for grace to be thy gouernour.*

*Of law and lawiers. Cap. v.*

**The**

## Of lawe &amp;c.

fol. 88

**T**he lawe (as Justinian sayeth lib. j. Justinian Pandect) is a facultye or science of the thinge that is good or ryght: as also Celsus there definethe. Or Celsus that the lawe is a certayne rule or Canone to doe wel by: which ought to bee knowne, and kept of al men.

Cicero, de lege sayeth, that the lawe is a Tullius certayne rule proceedinge from the mynde of God, perswading right, and forbiddinge wrong.

Lawes be nothing els then rules of iustice, wherby is commaunded what shoulde be done, & what ought not to be done, where a weale publique should prosper. Alex. Seue.

Lawe is the finder, and tryer out of Hermes. trueth.

The lawe of the spirit is to be vnderstande Ambrose ded sayth, or the lawe of faith by which a man is deliuered from the seconde death, wherein sinne is condemned: & whereunto life may be ascribed: because that in remitting of sinne, it delyuereth from death and geueth life.

The grace and lawe of the spirit, furnished with the strength of God, doth iustifie the wicked, reconcileth the dampned, & geueth life to the dead.

Nature is the fountayne, whereof the Tullius. lawe



## Of lawe.

lawe springeth : and it is accordinge to nature, no man to doe that wherby he should take (as it were) a pray of another mannes ignorance.

Suche lawes by man are sometimes made, which rightly may be called the lawes of God. As when a lawe being made by man, taketh his principall ground vpon the lawe of God, & is made for the declaration or conseruation of mans true faith: and to remove from the godly, all wicked oppinions and heresies, or such light lawes, canons either diuers leude ordynaunces reared vp in darkenes and ignorance by vngodly men, or by the comen people vnlearned in y<sup>e</sup> law of God, to the hinderance of the said faith, or stoppeth the way to vertue, & that letteth y<sup>e</sup> proceedings of speedy prospering of rightfull and holy lawes. And to such godly purposes they are rather called the lawes of God, then the lawes of man.

Cardy & camer.

Whatsoever is righteous in the lawe of man, the same is also righteous in y<sup>e</sup> lawe of God. For euerye lawe, that by man is made, must euer be consonant to the lawe of God. And therfore the lawes of Princes, the commaundements of Prelates, the Statuts of Comminalties, ne yet the ordinaunces of the godly multitude, are neither  
righte

## and Lawyers, fol. 89

righteous nor obligatoꝝ: vnles they be aptly consonant to the lawes of God. For by it is truely knowen to whom right belongeth in any respect: and wherunto also, Justice orderly beareth his full force and sway.

The lawe of **GOD** is leste vnto all posterities to touche the consciences of all men without respect: because they cannot ( by Gods iudgement ) bee excused, whiche doe sinne against righte and equitie. Horace

Lawe and wisdome are two laudable things, for thone concerneth vertue, and the other good conditions.

The law necessary for a common wealth is, that the people among themselves liue in peace and conoord, without disoord or discention.

It shalbe expedient for gouernours to haue in remembraunce, that when according to the lawes they doe punish offenders: they themselves be not chafed nor moued with wrath: But bee like to the lawes: whiche bee prouoked to punish not by wrath or displeasure, but onely by equitie. Cicero

Law is the queene of immortalitie. Socrates

Lawes ought to be made for no mannes pleasure,

R. iiii

Euery



## Of law.

**S. Briget**  
in lib. 40  
Cap. 129

Euery good law is ordeined to the health of the soule, to the fullfilling of the lawes of God, to indouce the people to fly euil desires, and to bee fruitfull in all good woꝝkes.

The law must be corꝛespondent to the original decreée of nature, or the first example of honesty.

**Tho. Aquin.**

The law of nature is nothing els, but the participation of the eternall law, in the reasonable creature.

God hath grauen the law of nature in euery mā's mind: to frame (as it were) thereby a shew and comelines of manners.

Where good law and order is, all things prosper well.

Where the order of y<sup>e</sup> law may serue, weapon hath no place.

**Plato.**

A lawe maker ought to be godlye, learned, and wise: and such a one as hath bene subiect to other lawes

God is the causer that lawes be made.

God is a law to sober men.

**Antisthe.**

Wise men liue not after the lawes of men, but after the rule of vertue.

**Anaxago.**

Lawes of men maye be likened to cobwebs, which do tye or holde the little flyes fast, but the great flye breaketh forth and escapeth.

Cities must needes pearishe, when the common

and lawyers,

fol. 90

common lawes be of none effect.

An euill law, and the loue of a shewe are Seneca.  
like vnto the shadow of a cloud: which vani-  
sheth away as soone as it is sene.

The law that is perfect and good, woulde  
haue no man condemned nor yet iustified Boetius.  
vntill his cause were both thoroughly hearde  
and known.

The whole bodye of the lawe ciuill hath  
these three principles (that is to say) liue ho-  
nestly, hurte no man, and geue vnto euerye  
man his due.

Hē that make th his realme subiecte to Justinian.  
a lawe shall reigne, and hē that ma-  
keth the lawe subiecte to a realme, may  
happe to reigne a while: but hē that casteth  
the law forth from his realme, casteth forth  
himselfe.

Breake not the laws, made for the welth Aristotle.  
of the countrey.

Endeuoure thy selfe so to keepe thy lawe, Pythagoras.  
that God may be pleased with thee.

The law of god cannot be truly kept with  
heart, if by deede it be despised: For no man  
keepeth the law with heart, vnlesse hē loue  
the law: & he that loueth the law, doth accor-  
ding to the nature of loue, and fullfillesh it to  
the vttermost of his power.

There is in the lawe two points, first  
Doctrīne



## Of lawe &c.

doctrine to teache, and next an authoritie to  
commende & compell.

The lawe is fulfilled by true doctryne and  
maners, & it is broken by the contrary, by  
true doctrine & wicked maners.

Socrates

Loue al men, & be subiect to the lawes, but  
obey God more then men.

As a sicke man is cured of his disease by  
vertue of a medicine: so is an euill manne  
healed of his malice by vertue of the lawe.

### The summe of all.

¶ Lawes be the rules of Iustice and equitie,  
whereby we vnderstande our charge and duety,  
To loue with due order in peace and amitie,  
As god and nature our hartes hath bound:  
And that praise also may worthely redound,  
To such as make laws, through wisdome & vertue  
Authorising ministers both faithfull and true.

¶ Of Iudges.

Cap. vi.

Mar. Tur.



Authoritie of a Iudge geuen to  
him by his Prince, ought to be his  
accessary, & his good life his princy-  
pall, in such maner, that by y recty-  
tude

Iude of his Justice the euill should feele the execution thereof.

It is better for a man to Iudge after lawe & learninge, then after his owne minde and knowledge. Diogenes

A Iudge syttinge in Iudgement (beeing Cicero vertuous and wyse) ought to remember that hee is but a man: and to consider also that so much as is commytted vnto hym, is at all tymes lawfull for hym to accomplishe. And to remembze that not onely power but credit also is geuen vnto hym, and not to appoynt that whych seemeth good to hym selfe, but onely that whych is accordinge to the lawe. And therewith diligentlly also to marke what matter it is whych is in controuersie. Bothe thes thynges are muche to bee noted. And also it is the poynt of a wise manne, and of a Iust and good Iudge, to entertayne neere about hym these fower verie noble and worthe Councillours: namely, the Lawe, Fidelytie, Relygion, and Equitie: and to seperate farre from hym these false de-ceyuers: that is to saye, concupiscence, feare, enuye, and all vnlawfull desires

He is an vnjust Iudge, whiche doth things either of enuie, or of fauor.

Iudges



## Of Iudges.

Judges inclined to greedines & corruptyon are oft times pulled away from their pretences by the multitude of bybes and gifts,

Mar. Bur.

What thinge canne bee more monstrous, then that the Judges should send men to put away euil customes from them that be euil, when they them selues are thiuuentors of newe vices.

Alex. sene.

Such persons as are to be assigned Judges in causes ciuile, with good deliberatyon and prowe, ought to bee chosen such men as were best learned in the lawes, such as bee auncyent, and therewith hauinge good grauytie, and such as be knowne to be sincere, and of good conscience, & vnto them to be appointed an honorable stipend.

We be admonished to Judge of our selues not accoꝝding vnto the reckning of mannes Judgement: but accoꝝding to the infallible censure of god.

Cicero

When the Judge gæueth sentēce, he must remember that God is his surwitnesse, that is to saye, the beholder inwardly of his owne secrete conscience: Then the which, God hath gæuen nothing vnto man that is more diuine & heauenlie.

The iudgemēts of god are many & secret: but they are al true holy & good.

Aristotle

Both hatred, loue, and couetousnes, causeth Judges

Judges oftentimes to forget truth and to leaue vndone the true execution of their due & strait charge.

They are woꝛthy to be accompted wicked Judges which eyther of errour, either of affection, either of corruption, or of negligēce do discharge the wicked, & condempne the iust and Innocent.

Whatsoever it shal chaunce thee to heare, *Socrates* thine eye not cōsenting & knowleginge the same, beleue not, noꝛ hastily credit thyne eare, but helpe and geue iudgement rather by thine eye.

It is better foꝛ a man to bee a Judge a<sup>nd</sup> *Bias* among his enemies, then among his frends. Foꝛ of his enemies he may make one hys friend, but among his frends, he should make one his enemy.

Certainly the Judge that winketh moꝛe *Mar. Mar.* good willes then money, ought to be beloved: and he that serueth foꝛ money, and loseth the good willes foꝛ euer, ought to be abhorred as pestilence.

Couetise and wꝛath in Judges, are to bee *Alex. Senec* hated with extreme detestation.

The Judges to whō is geuen auctoritie *Mar. Mar.* to redresse and amende wꝛonges, bee they y<sup>e</sup> other whiles cause moꝛe grieues & stirre by greater mischieses.

He



## Of Iustice.

He that is not deceiued by flatterers, that is not corrupted with greues, & not forgetful of his vnderstanding : that man maye rightly be called a good Iudge.

### ¶ The summe of all.

Judges to whom authoritie is geuen,  
From their liege Lord, and most deare Soueraigne,  
To rule rightly his lawes, they should be driuen:  
By wisdom and learning chiefly to refraine:  
From couetise, that hath truth in disdain.  
For Iudges that should ease and assuage many griefes,  
Are sometime the occasion of greater mischieues.

### ¶ Of Iustice and Iniustice. Cap. vii.

Mar. Cel.

Iustice properly is nothing els then a conformitie of all thinges in the reasonable creature to the law of gods mind, by which is commaunded that God beloued aboue all things, and that a man loue his neighbour as him selfe.

Aristotle

Tullius

Iustice is not onely a portion or peece of vertue, but it is entierly the same vertue, & thereof onely (saith Tully) men be called good men: as who saith without iustice al other qualittes and vertues cannot make a man good.

Seneca.

Iustice is a will perpetuall and constant, which giueth to euery man his right. In that it is named constant, it importeth fortitude

titude. In discerning what is right or wroꝝg  
 prudence is required. And to proportion the  
 iudgement or sentence in an equalitie, it be  
 longeth to temperance. All these together  
 conglutinate, & effectually executed, maketh  
 a perfect definition of Iustice.

The moste excellent and incomparable  
 vertue called Iustice, is so necessary and ex-  
 pedient for a ruler or gouernour of a pub-  
 like weale, that without it, none other ver-  
 tue may be commendable, ne wit, noꝝ anye  
 manner of doctrine profytable.

The foundation of perpetuall praise and **Callius**  
 renoume is iustice: without the whiche no-  
 thing may be commendable. Whiche sen-  
 tence is verified by experience: for be a man  
 neuer so valiant, so wise, so liberal, or plen-  
 tious, so familiar, or curteous: If hee bee  
 seene to exercise iniustice or wꝝong, it is of-  
 ten remembꝛed. But the other vertues bee  
 seldome reckened without an exception,  
 which is in this manner: as in prayling a  
 man for some good qualitie, where hee lac-  
 keth iustice, men will commonly say: Hee  
 is an honorable man, a bounteous man, a  
 wise man, a valiant man, sauing that hee is  
 an oppressour, an extortioner, or is deceipt-  
 full, of his promise vntrue. But if he be iust  
 with the other vertues, then it is sayde:  
 hee



## Of Iustice.

hee is good and worshopfull, or hee is a good man and an honourable: good & gentle, good and hardy, so that iustice onely beareth the name of good, and like a captaine or leader, precedeth all vertues in euery commendation.

*These be the wordes of a Prince that sendeth forth any person with the charge of Iustice.*

**Aug. Caesar.**

would God these words were well placed in the hartes of al princes, rulers, Iudges, and Iusticiaries.

I put not the confidence of myne honour into thine handes, nor commyt to thee my Iustice, to be a destroyer of innocents, nor an executioner of sinners, but that with one hande thou shalt helpe the good, to mayntaine them therein, & with the other hande to helpe to raise them that be euill fro their wickednesse. And mine entention is, to send thee forth to be a preceptor of orphanes, and an aduocate for widowes, a chirurgeon for al woundes, a staffe for the blinde, a father to euery person, to speake faire to mine enemies, & to reioyce my friends.

**Mar. Dur.**

Euery Prince committing charge of Iustice to him that hee seeth, vnhabable to execute the same, or doth not principally for Iustice sake accomplishe Iustice, but doth it for his owne profit, or els to please the party: think surely, when the Prince doth not regarde this, by some way that he thinketh least of, he shall see his honoz infamed, hys credence lost

lost, his goodes diminished, and some great chastisement come to his house.

It is a noyfull trauel to committ thau: Mar. Aure  
toritie of iustice into the hands of an vniust  
man.

Thuniust menne doe great iniustice, to  
speake euil of them that be iust, and special  
ly of god, for he is most iust.

As God doth neuer vniust things, so the  
men neuer lightly doe any iust thing.

Nothinge ought to bee promised which Cullius  
should be in any wise contrary to iustice.

Array thy selfe with iustice & clothe thee Seneca.  
with chastitie, so shalt thou bee happy and  
thy woakes prosper.

Use iustice, and thou shalt bee both belo  
ued, & also feared.

Al that is done by iustice is wel done, but  
al that is done other wise, is euil.

Iustice is a measure which God hath or: Plato  
deined vpon the earth, to defende the feeble  
from the mighty, and the true from the vn  
true: And to rote out the wicked from a  
mong the good.

No man can be iust that dreadeth death, Cullius  
paine, banishment, oppression, or pouerty:  
nor any that befoze equitie preferreth the  
contraries.

Sweete hope followeth him that lyneth Hermes  
D. J. holclp



## Of Iustice,

holely and iustly, nourishinge his hart and cherishing his old age, and comfortinge him in al his miseries.

**Alex. Sener.**

None deliteth in iustice but the iust man. If thou haue alwaies respect vnto Iustice, and consider the causes with a prudent and diligent scrutine, y great knowledge of the law ciuill shal not much trouble thee.

He that politikely intendeth to the common weale, may well bee called iust. But he that intendeth to his owne onely profit, is a vicious person.

**Pitha.**

Without iustice no realme may prosper.

Without iustice no citie may long be inhabited.

Be not ashamed to doe iustice: for all y is done without it, is tyrannye.

Two maner of waies al iniuries are done The one is withholdinge anothers right: and the other in takinge away an others right.

**Mar. Tur.**

Euery man in generall loueth iustice: yet they all hate therecution thereof in particular.

**Zeno.**

There is neither iustice nor frendshippe in them, amonge whom nothinge is common.

**Alex. Sener.**

The rigor of Iustice which semeth to be in Princes, in punishing offenders agaynst the

¶ Weale publike, is but a forme of discipline conuenient and necessary, hauinge regarde to such persons as be found corrupted with al kindes of vices, and hauinge their minds and wits al disposed to folly. Which beinge a generall detriment, Princes shoulde vse therein a more sharpe remedie, and therefore consequently, it shoulde bee found the more conuenient and speedy.

It is a great custome, and a righteous Mar. Tur. iustice, he that willingly draweth to sinne against his wil, should be drawn to paine.

Heinous transgressions must of necessity Phillip rex. be suppressed by due iustice, correction, and punishment.

The chiefe cause why euill and mischieuous men ought to bee punished in this life is, that others beeing restrained with the feare of the penaltie, may abstayne from sinne, and that the quietnesse also and safety of mans life may be preserued.

Iustice exalteth the people: but sufferance to sinne maketh the people most wretched and miserable.

Like as a good Prince is alwaies most gracious, most fauorable, & bounteous vnto al such as be sincere in their ministrations, and suppozters of equitie: so is he rygorous,  
D.ij. Sharpe,



## Of Iustice.

Sharpe, and terrible to such as bee corrupt Judges and oppressers of iustice.

**Alex. seuer.**

There is nothinge to bee more abhorred then the selling of iustice, which knoweth no rewarde: Howe much more intollerable is the sellinge of iniustice or wronge, whereby the one part suffereth dammage by sustayninge of wronge, the other is more indammaged by leeing of his good name, and also his mony (if it happen) as it hath done oftentimes by a good and ryghteous gouernour, that hee which hath done wronge, bee compelled to make restitution.

**Cicillus**

There be two kindes of iniustice, thone is of such as doth wrongfullye offer it: and thother is of those who although they be able, doe not defende the wrong from them, vnto whome it is wickedly offered.

Like as extorcioners and bribers are to be impouerished: so good men and iust, are to be enriched.

As the cutting of vines and al other trees is cause of better and more pleintifull fruit: so the punishment of the badde, causeth the good to flourish.

There is nothing more impossible to correct than the maners of him who wil seme to knowe al things: and yet contempting  
god

good, will onely embrace those thyngs that be euill.

Menne that haue not in them selues a perfect and sound mind, are to be vtterly reiected as corrupted, both in Iudgement and in minde. And if there come from them any apparaunce of wysedome, it shall tende rather to the dooinge of mischief, then to the dooing of any goodnes.

As the vertue of Iustice maketh clemency the moze excellent and noble: so on the other side clemency also maketh iustice the moze amiable & seemely.

Iustice maketh lawes, & not lawe Iust. Alex. Seue.  
tice: Also he that readeth the lawe, seeth the commaundement of Iustice, but seeing the lawe onely in that, that he seeth it, he doth knowe iustice. But contrarywise hee that knoweth iustice, by her may he dyscerne what is right or what is wronge, what is equall or vnequal, and by the paterne of iustice may inuent a remedy propise or necessarie, which expressed in woorde or wytyng may bee called a lawe. The knowledge of iustice eyther happeneth by speciall influence from the high god, or els it is gotten with the study of wysedome, comprehended in the bookes of wise men: who of Pythagoras were called Philosophers,  
D. iij. which



## Of Parents,

Which doth signifie, the louers of wisdom  
Wherefore they which by diuine inspiration  
or by study of the workes of excellent wise  
men, haue the truest knowledge of Justice,  
and haue best vnderstandinge what is iust,  
& consequently can prouide remedies, accor-  
ding to iustice.

Which remedies, if they once bee made  
vniuersall, they bee lawes, howsoeuer they  
be pronounced, bee it by a multitude or by  
one person.

### The summe of all,

The vertue of Justice both precious and incomparable,  
Should be fast fixed in the harts of al gouernors,  
Without which vertue, nothinge may be commendable,  
Before God, the king, and the higher powers,  
Or otherwise reliefe to base interieurs:  
For the wicked & vniust man that hath iustice to keepe,  
To defraude the poore righteous, ful closely doth creepe,

*Of parents, and bringing vp of youth. Ca. viij.*

Licurgus

**W**hat manner children shall bee  
borne, lyeth in no mans power,  
but by right bringinge vp that  
they may proue good, lyeth in  
our power.

Mar. Tur.

Parents that in deede are good parents  
ought

and bringing vp of youth. fo. 97  
ought to knowe how to bring vp their children.

If thou hast vnder thee a charge of children and family: bring them vp reuerently in obedience and chastitie.

So prepare for thy childre in their youth, that they afterwarde fall not to wickednesse, and then their sinne to be imputed vnto thee.

It is to bee imputed vnto the bringers vp **Phidip.** of children, if afterwards they proue to bee well manered or otherwise.

Those parents are to be blamed, that are very carefull to heap vp riches, & take noe care for the good bringinge vp of their children.

Good bringinge vp is the head of good manners. **Socrates**

Good bringinge vp, maketh a man well disposed.

He is perfect which to his good bringinge vp, ioyneth other vertues.

It is not possible for him to bee of virtuous disposition that is welthiely and wantonly brought vp in riotinge and pleasures. **Seneca**

Noble wittes corrupted in bringinge vp, proue more vnhappy, then other that bee more simple. **Plutarch.**

D.iii.

The



## Of Parents,

The childe is not bound to hys parentes of whom hee hath not learned some good thinge.

Plato

This al mē (naturally) receiue of their parents, and to be alwaies remembred of them for their comfort : which is , that no man liueth so poorely in this world , as he poorely came into it.

Socrates

The better of birth that a child is, the better ought his bringing vp to be.

Alex. leuer.

Childzen by their lasciuious and remisse education, grow in time to be persons most monstrous and filthy in conuersatyon of lyuinge.

Diogenes

Childzen ought of cōgruence to be trained and framed to vertuous disposition.

Callins

Parents ought to rebuke and chastyse their childzen , and that secreatly in their houses.

Seneca

Wee teache our childzen liberall sciences, not beecause those sciences may geue anye vertue, but because they make the mind apt to receiue vertue.

Alex. leuer.

The studious father careth more howe to bring vp his childzen in honesty, then how to liue pleasantly . The wise father more considereth what his sonne shalbe in estimation of other men, then how he may content his singuler affection.

Menner

and bringing vp of youth. fo. 98

Mennes childzen be dyuers and of sundry conditions, some bee of nature apt to vertue and to wardnesse, and some of nature not so prompt and beneuolent: wherefore, by education they must thereunto be fourmed. Some be quicke of witte, some dull in capacite.

Of sharpe wits, some most doe resplendish in actes that be honest, & other seeme quickest in malice & shrewdnesse.

The good and diligent father or maister eueriche of them is equally carefull, and assayeth first by education, to make them all conforable to his good intention and appetite.

Use examples, that such as thou teachest may vnderstand thee the better. Pitha.

Be sober and chaste amonge younge folke that they may learne of thee, and amonge olde, that thou maist learne of them. Plato

He ought not to lie that taketh vpon him to teach other.

Childre must euen from their very youth be fruitfully trained in their exercisinge and doing of the best and most godly thynges, sith nothinge sticketh more fastly then that which is receiued and taken of pure youth, not yet infected with peruerse and crooked manners or oppinions. Quintilian

Nothinge



## Of Parents,

**Fabius**

Nothing either sinketh deeper, or cleaueth faster in the minde, then that which in the yong and tender yeres is polwzed in.

**Curip.**

VVhat thing a man in tender age hath most in vre,  
The same to death alwaies to keepe he shalbe suer,  
Therefore in age who greatly longeth good fruit to mowe,  
In youth he must apply himselfe good seede to sowe,  
As long as a tunne or a vessel may last,  
Of the first licour it keepeth the tast:  
And youth being seasoned in vertuous labour,  
VVill euer after therof keepe the fauour:

**Hermes**

Like as ware is ready and pliant to receiue any print or figure: so is a yonge child apt to any kinde of learning.

**Aristotle.**

Like as there is no beast so wilde, but diligence may make tame: so there is no child so vntoward, nor no witt so vnrulye: but that good byrninging by may make gentle and vertuous.

**Plutarch**

Like as there is no tree but will ware barren and grow out of fashion, if it be not wel attended: so is there no wit so good but wil ware euill, if it be not well applied.

**Seneca.**

Like as they which bringe by horses wel, teache them first to followe the bridle: So they that teache children, shoulde first teache them to giue eare to that whych is spoken.

**Socrates**

He that teacheth good to other, and followeth it not himselfe: is like hym whych lighteth

and bringing vp of youth, fo. 99

lighteth a candell to other, & goeth himselfe darklinge.

We are no lesse bounde to our schoole maisters that rightly teache vs, then wee are to our very natural parents. *Alex. mag.*

It is most meete to be instructed by them that haue best learned, forasmuch as it is difficult to put out of the mind : that which is once settled : the double burthen beeinge paynefull to the maisters that shall succede, and verily much moze to vnteach then to teache. *Quintilian*

What instructions soeuer thou intendest to giue, be not too tedious therein, that the minds of the hearers may the moze easely perceiue it, & the better retaine it. *Horace*

The teachers to princes, and maisters to disciples, profit moze in one day with good examples, then in a whole yere with many lessons. *Mar. Tur.*

The maister that instructeth, ought first to geue to his scholer a stronge bridle, and a sharpe bit, to the intēt that he be well moued, so that no man take him with lies.

Those that be yong, and withholde due reuerence vnto their elders, are not worthy of lyfe. *Iouenal*

The honour due vnto our parents, is none otherwise to be vnderstanded, but to indge *Chilon*



## Of Parents.

judge discretly, reuerently, & honorably of our parents, & to esteeme well of al their doings, not onely as of elders: but principally because they bee parents, whom god bled as instruments, to thintent, that by them wee haue here naturally in thys worlde our first beginnunge and entrance into lyfe, and by whom after our birth, wee be most tenderly brought vp, carefully attended vpon, naturally beloued, and most daintily fedd and nourished.

In honouring of our parents, wee do not onely honour the great vertue and power of God, but also therexcellēcy of his goodnes: whereby we ar made and bozne men, euen of the bloud of man.

Valerius  
max.

It is y first lawe, euen of nature, that we should dearely loue our parents.

If children vse to eate & sleepe ouermuch, they be therewith made dull to learne.

Solon

It apperteyneth to princes to see y their childre be wel brought vp, informed in wisdom, and instructed in maners, that they may be able after them the better to rule & gouerne their kingdomes.

The summe of all.

Parents & maisters that haue charge ouer youth  
Ought frenaly regarde, their office and duitie,  
And

## Of obedience. fo. 100

And bring vp their childrē in gods holy truieth,  
 By word and example, both honest and godly,  
 Rebuke, chastice and instruct them genily,  
 For as they shall order themselves hereafter,  
 It shalbe imputed vnto their teacher.

## Of Obedience.

## Cap. ix.

**O**bedience is a vertue of highe and  
 great estimation befoze God, who  
 willetth it to reigne in the harts of  
 all men, to shewe and set forth the  
 loue and amitie due to God and man. As  
 the philosopher writteth. Be fauourable to  
 all men, be obedient and in subiection to all  
 lawes, but aboue all thinges, obey rather  
 God then men.

Socrates

Plotinus doth also wryte, that obediēce is  
 an incomparable vertue, & due both to God  
 and man: that is to say, first and chiefly vn  
 to God, and then to those that be sent of him  
 and sett in aucthoritie, also to parents mail  
 ters and officers.

Plotinus

Thou fallest into disobedience and great  
 presumption when thou grudgest agaynst  
 thy rulers, although they be worthy of all  
 dispraise.

Plato

Princes being by God put in aucthority,  
 are his vicegerents and should therefore re  
 quire obedyence whych wee must do vnto

them

Stephen  
 Gardne  
 in Libē  
 De vera  
 obediencia.



## Of obedience,

them with no lesse fruite for Goddes sake,  
then we should doo yt (what honoz so ever  
it were) immediatly vnto God him selfe.  
And in that place hee hath sett Princes,  
whom (as representers of his Image vnto  
men) he would haue to be reputed that the  
supreme and most high roome, and tercell  
among all other humaine creatures, as the  
holy Ghost witnesseth: and that the same  
Princes do raigne by hys auctoritie, the  
holie Proverbs maketh true report: By  
mee (sayeth GOD) Princes do raigne  
&c.

1. Pet. 2.

Prov. 8.

Aristotle

Reuerence thine elders, with obedy-  
ence.

Obeey lawes: for hee that is obedient to  
the law, obeyeth God.

Alex. Senec.

Where any obediēce is due, thence ought  
to bee excluded all kinde of reproche, al re-  
buking or mockinge: considering that there  
of ensueth contempt, which like a pestilence  
consumeth al lawes and auctorities.

Pontanus

What maner of obedience may be there  
where vice is much made of, & rulers not  
regarded: whose cōtempt is y original fou-  
taine of al mischief in every weale publike.

Cicillius

Where reason ruleth, appetite obeyeth.  
A man obedient to nature, cannot hurte  
a man.

That

## Of obedience. fo. 101

That countrey is well kept, where the **Chopm.**  
king doth not onely knowe how to gouerne  
it, but rather, because also the people knowe  
how to obey him.

The people owe obediēce to their prince **Mar. Tur.**  
and to his person great reuerence, and to  
fulfill his commaundements: & the Prince  
oweth equall iustice to euery man, & make  
conuersation to al men.

The king obeieyth no man, but the lawe **Iustinian**  
onely.

The publike wealth is there perpetuall,  
and without any sbeine fall where the  
Prince findeth obedience, and al the people  
findeth loue with the Prince. For the loue  
of the Lord or Prince, breedeth the good obe-  
diēce of the subiect: & of the obedience of the  
subiect, breedeth y good loue of the Prince.

Wicked me obey for dreadd, & the good for **Aristotle**  
their goodnesse.

The wicked and disobedient personnes  
seeke confusion.

Loue him that obeyeth god & his Prince,  
and seeke not his fellowship that disobeyeth  
them.

The inferiour person or subiect ought to  
consider, that al be it he in the substance of  
a soule and bodye is equall with hys supe-  
riour: yet for as much as the powers & qua-  
lities



## Of obedience.

lities of the soule and bodge, wyth the dysposition of reason, bee not in euery manne equall, therefore god ordeined a diuersitie of preheminence in degrees to be among men for the necessary direction & preservation of them in conformitie of liuing.

Reuerently obey thy parents.

Vanquishe thy parents with sufferance,  
Striue not with thy father & mother although thou say the truyth.

**Cristippus**      Look what obediēce thou rendrest to thy parents: looke for the lyke againe of thy children.

**Culling**      It is the part of a yong man to reuerence his elders, and of such to choose out the best & most commended whose counsaile & authoritie he may leane vnto: For the vnskillfulnes of tender yeres, must by olde mens experience be ordered and governed.

**Socrates**      Seruants (in worde and deede) owe due obedyence vnto their bodely masters.

**Alex. Seuer.**      A seruant made malapart, wil kicke at his duty: and labor by custome becōmeth easy. Gentle masters haue commonly proud seruants: & of a master sturdy & fierce, a litle winke to his seruant, is a fearefull commaundement.

**Solon**      He obeyeth many, that obeyeth his lusts.  
He doth him selte wrong, which obeyeth them

## Of obedience.

fol. 102

**them whom he ought not.**

He that at one instance an other wil defame,  
Wil also at an others, to the last doe the same:  
For none are so dangerous and doubtful to trust,  
As those that are readiest to obey euery lust.

**Nothing obtaineth fauour so much, as diligent obedience.**

Hermes.

**The summe of all.**

Obedience is a vertue, that God dearely loueth,  
Which mightely doth extolle, the glory of his name,  
And to the effect of Gods loue, it directly looketh.  
As the Philosopher ful worthely writeth the same,  
Godsholy loue and obedience excludeth al shame.  
Obey the king, thy parence, al lawes and auctority,  
Then doubles thou shalt leade thy life most quietly.

**The ende of the third booke.**

P.t.

The



# THE FOWERTH booke.

Of Sorowe and Lamentation or vexation of minde. Cap.i.

Aristotle

Hermes

Mar. Tur.

Plato

Socrates



Sorowe is a grieve of heavines for things that be done & past.

Sicknes is the prison of the body, but sorowe the prison of the soule.

Sorowe is next frinde to solitarinesse, & enemy to company and heire of desperation.

It is a great sorowe for an avaritious mā to see his goods lost.

The suspicious, the hasty, and the gelous man, lieth ever in sorowe.

The hasty mā is never without trouble. Of sorowe cometh dreames & fantasies.

By sorowe and thought the hart is tormented.

Sorowful sighes shew the griefes of the hart.

There

## and Lamentation, fol. 103

There is no comparison of the greates  
dolour of the bodey, to the least payne that  
the spirit feeleth.

Sorrowful harts live with teares & wee-  
ping: & be mery & laugh in dying.

It must needs be that the minds of men **Cicero.**  
be often times moued with verations and  
griefes: but yet a meane must be had beyōd  
p which no man that is wise ought of right  
to passe.

The casting of sorowe consisteth in ij.  
points: the one is to devise meanes not to  
thinke of grieve: and thother is in the enioy-  
ing of honest delights & pleasures.

Sweete woꝝds comforteth the hart but **Mar. Aur.**  
littel that is in tribulation, except it be min-  
gled with some good woꝝks.

Of thought commeth watching & blea-  
red eyes.

There bee vs. kinds of men that bee ne- **Hermes.**  
uer without veratyon. The first is hee that  
cannot forget his trouble. An enuious man  
dwelling with folke newly enriched. He p  
dwelleth in a place and cannot thrive, where  
as another thrived before him: A rich man  
decayed and falne in pouerty: He p would  
obtaine that he cannot get: The last is, hee  
that dwelleth with a wise manne and can  
learne nothing of him.

**P. ij.**

**Succy**



Of Sorowe.

Suertie putteth away sorowe, and feare  
hindreth gladnes.

If thou wilt be compted valiaunt, let nei-  
ther chaunce noz grieve overcome thee.

Plato

If thou desire to haue delighte without  
sorowe, applye thy mynde to study wise-  
dome.

Accustome not thy selfe to bee heauye  
and sadde: for if thou doe, thou shalt bee  
thought fierce: yet be thoughtfull, for that is  
a token of a prudent man.

Mar. Aur.

To frindes afflicted with sorowe, wee  
oughte to geue remedye to their persons,  
and consolatyon and comforte to their  
hartes.

Plato

The multiplying of frindes, is thastwa-  
ging of cares.

A wise mā in tormēts is evermore hap-  
pie: But he that is troubled either for faith  
for Justice, or for the liuing Gods sake: the  
sufferance of paine bringeth a man to per-  
fect felicity.

Aristotle

The Rodde of God, or his scourge of af-  
fliction (whereby the proud flesh of man is  
pinched and brought lowe) is the most rea-  
dy & necessary meane, whereby they shalbe  
driven to remember themselves and to liue  
the more honestly & vertuously in the sight  
of God.

The

## and Lamentation. fol. 104

The greatest easement to ease him that is in heaviness, is to exercise the wauerings hart with some good occupation. Mar. Tur.

There is no sorow, but y length of tyme may allwaie & make moze easy. Salpitiug.

As a wise mariner in calme weather prepareth him selfe looking for a tempest: euen so doth the minde when it is most at quiet, to doubt of some tribulation. Plutarch.

Wise men quietly beareth their grieues and sorowes, as things y were very swete & commodious to them: assuredly knowing that if they shalbe stricken with any kinde of aduersitie, and that it be patiently borne, they shal not lose their reward.

As in battaile the cowardly and fearful Souldiour, so soone as he beholdeth the face of his enemy, leaueth his armour, & with al speede possible betaketh him to his feete and trudgeth away, and is therefore by his enemy most marcilelly slaine: where as to him that stoutly fighteth no such extremitie hapneth: Euen so they which can not suffer the frowning face of sorowe and lamentation being but meanly amased tormented or made a fraide, doe in faintnes of courage die, whē they which do manfully resist oft tymes with triumphant ioy depart as lusty conquerers. Cicero.

P. iij.

Sorowe



## Of Sorowe.

**Pytha.**

Sorowe commonly taketh not place in him that abstayneth from fower thinges: that is, from hastines, wilful frowardnes, pride, and slouth.

**Mar. Aur.**

Counsel, exhortation, and perswasion to him y is in trouble: geueth smal consolation when there is no remedy.

**Seneca**

He is not worthy to liue, that taketh not care to liue wel.

**Hermes**

Hee is wicked and most to bee despised of al men, that careth & studieth for none, but for himselke.

**Seneca**

In all thy trouble remember this reason: hard things may be molified, straight things may be loosened, and heauy thinges shal little grieue him, that can handsomely beare them.

**Lactantius**

As euerlasting felicitie, doth quickly follow the godly in the short race of their misery: so euerlasting misery quickely followeth thungodly, in the short race of their worloly felicity.

### ¶ The summe of all.

¶ Sorow is a grieve for things done & past, which by painful sighs, appeareth from the hart  
Sorowe secretly worketh mans life to wast.  
Sorowe and sicknes together taketh part,

Sorowe

## Of witte and discretion. fol. 105

Sorowe must be thought on, whē felt is no smart,  
And as after a calme, tempests doth followe,  
So after quietnes, there followeth sorowe.

## ¶ Of witte and Discretion. Cap. ij.

**M**Ans wit is the instrument of god, Plato  
where by is declared vnto the  
worlde that al vertue commeth of  
hym.

There is no greater treasure, then dyt. Socrates  
cretion & wit.

Wit without learning is like a tree with  
out fruit.

By reading, wit and vnderstanding en-  
creaseth.

Mans wit (by the wil of god) is natural. Collins  
ly nourished & fed w<sup>th</sup> the gift of learninge &  
knowledge: & by time spēt in study, it either  
diligently sercheth or doth alwaies somewhat  
& is led with the delight, both of seeinge and  
hearing.

Thou shal much profit in readinge: yf  
thou do as thou readest.

Wisdomme can not bee profitable to a Galens  
foole, ne2 wit to him that vseth it not.

Wisdomme is the treasure of wit: where Plato  
with, every man ought to enriche himselte.

Dispose not thy wit both to vertue & vice.

W. iij.

The



**Diogenes** The wit of man is apt to all goodnes if it be applyed thereunto.

Mannes witt is of it selfe so corrupt and peruerse, that by counterfaiting and dissembling, one may easely beguile or abuse another: hauing one thinge secretlye hydde in hys harte: when outwardly hee sayethe and doth cleane contrarie to the meaning of his hart.

**Alex. Mar.** Many excellent & goodly wittes are not a little hindred, through the fault of many instructors and teachers.

**Diogenes** The wit is made dul, with grosse & immoderat feeding.

**Alex. sene.** Neither wit, strength, or courage (in any man) can neuer become liuely & excellent, where the minde is addicte to superfluous feeding, to beastly idlenes, or wanton pastimes, but only by temperaunce in liuinge, vigilant prouidence, & continuall exercyse, whereby strength is nourished, & witts bee encreased, like as by thother, strength of body is resolved, & the wittes be consumed, or vnprofitably dispersed.

**Sigism.** Ornaments of witte are much more faire, then y badges of outward nobility.

**Pericles** Ambitious men, haue vngracious wits.  
A meeke witty man is hard to be found.  
Thorough lacke of witte springeth much harme

and discretion. fol. 106

harne.

That man that is void of wit and sayth, **Celsus**  
there is in him no hope of redress either by  
any comfort & counsaile that shalbe geuen  
vnto him.

He that hath least wit, is most poore. **Polion**

He seemeth to be most ignoraunt, y<sup>e</sup> trusteth most his owne wit. **Socrates**

Stablish thy wit both on thy right hand,  
and on thy left, & thou shalt be free.

A bonde man to Ire hath not power to  
rule by his owne wit. **Socrates**

If thou shalt at any time be constrained  
to fight in warre or else where: trust more  
to thy wit then to thy strength: for witte  
without strength much more preuaileth,  
then strength without witte tattayne the  
victory. **Xeno.**

To see is but a smal matter: but to fore-  
see, is a token of a good wit.

Excellent things ought to be done witte-  
ly, & with great circumspection. **Plutarchus**

It is better to want riches then wit.

Shamefastnes in a childe is a token of  
witte: but in a man, is a token of foolishnes. **Pytholomeus Seneca**

A wittye woman bringeth forth wyle  
children.

Recreation of wits are to be suffered: for  
when they haue a while rested, they spring  
up



and discretion.

by oftentimes the better & more quicker.

**Alex. seuer.** That pastime is to be abhorred, where wit slepeth and idlenes with couetise is onely learned.

A quiet wit & a cleare vnderstanding: taketh right great heed of thinges y<sup>e</sup> bee past: prudently waying thinges present, & thinges to come.

**Alex. seuer.** The wits which in age wil be excellent: may be knownen in youth by their honest delightes.

No wit can make straight, y<sup>e</sup> which nature hath made crooked.

**Protegus** He best perceiueth his owne wytt: that though his knowledge be great, yet thinketh of himselfe to vnderstand little.

Authority & fauor doth not only shewe a good wit, but it doth also polishe y<sup>e</sup> which is rude.

God truly geueth wisdom, but fauour & auctoritie do shew it most chiefly in a weale publique.

Like as the earth nourisheth the roote of the tree, but yet y<sup>e</sup> Sunne bringeth forth y<sup>e</sup> blossomes: And if y<sup>e</sup> stormes let not, he with his hollesome heat repeth the fruite & maketh it pleasant: Euen so study & labour bringeth in knowledge, which by the comfort of princes appeareth abroad in some ministrati-  
on:

## Of witte, fol. 107

on: And if enuye or displeasure bringe none  
impediment, the encrease of fauour maketh  
both wit & learning fruitful and profitable  
vnto the weale publique.

As empty vessels make the loudest sound, Socrates  
so they that haue least wit, are the greatest  
bablers.

Like as narrow mouthed vessels which Hermes  
are longest in filling, keepe their licour the  
better: so wits that are slowe in taking are  
best of al to retaine that they learne.

As Iron & brasse are the brighter for the plate  
wearing, so the witt is most ready, that is  
most occupied.

## ¶ The summe of all.

The greatest treasure without comparison,  
For mans felicitie here in this life,  
Aboue golde and siluer, is witt and discretion,  
To temper the ioyful & comfort the pensue,  
Or otherwise to instruct man in peace or strife,  
wit also is encreased, by often reading,  
And like the fruitles tree, is wit without lerning.

¶ Of Frenches frindship and amitie  
Cap. iij.

## Frindship



## Of Frindes, frinshippe,

Aristotle  
Tullius

**F**riendship is a vertue, or ioyneth with vertue.

Friendship cannot be without vertue and that in good men onely.

Friendship is none other thinge, but a perfect consent of al thinges appertaining as wel to God as to man with beneuolence & charity. And there is nothing geuen of god (except sapience) that is to man more commendous.

Friendship in good men, is a blessing and stable connercion of sundry willes, making of two persons one, in hauing & sufferinge. And therefore a frinde is properlye named thother I. For that in the is but one mind, and one possession, And that which more is a mā reioyseth more at his frinds good fortune, then at his owne.

Mar. Aur.

This is a iust lawe of frindship, that the frinde in all thinges trusteth to his frinde, first regarding who is his frind.

Diogenes

It is small pleasure to haue lyfe in this world, if a man may not trust his frinds.

Beware that thou takest not the for thy frindes, whom thou subduest & bringest to subiection.

Tullius.

Friendship is to bee preferred before all worldly thinges, because there is nothinge more agréable with nature, nor that helpeth

## and Amitie. fol. 108

peth man moze, either in prosperitie or in aduersity.

True and perfect frindship is, to make one hart and minde, of many hartes and bodies.

He that would endeavour to take a way frindship from the fellowship of mans life: should seeme to take away the sunne from the world.

Frindship is the louer of loue.

It is the property of frinds, to liue & loue together.

Good will is the beginner of frindship: which by vse causeth frindship to followe.

Frindship ought to be engedged of equalnes, for where equality is not, frindshippe may not long continue.

Where any repugnancy is, there may be none amity, since frindship is an entire consent of willes and desires.

Therefore it is seldome sene that frindship is betwene these persons, A manne sturdy, of opinion inflexible, and of sower countenaunce, and speach with him that is tractable and with reason perswaded, and of sweete countenaunce and entertainmēt. Also betwene hym which is elevated in aucthority, and another of a very base estate or degree: yea, and if they be both in an equal



## Of Frindes, frindshippe,

equal dignity, if they be desirous to climbe: as they do ascend, so frindship for the more part decayeth.

**Socrates** Distance of place severeth not, neither hindereth frindship, but it may let thoperation thereof.

In frindship fained, is great doubtfulness, doublenes, faintnes, coldenes to doe good, much hardnes, slippernes & inconstancy.

**Mar. Tur.** Where as true frindes bee, their paynes are in common.

**Cicero** A true frind is more to bee esteemed, the kinsfolke.

**Seneca** Hee is a good frinde that doth his frinde good, and a mighty frind that defendeth his frind from harme.

**Plato** Get frindship of the that followe trueth.

**Aristotle** Admit none thy frind, except thou first know howe he hath behaved himselfe with his other frindes befoze, for looke howe hee hath serued them, even so hee will serue thee.

**Derlander** Be slowe to fall in frindshippe, but when thou art in, continue.

**Hermes** Who so loueth good maners, perseuereth in frindship.

**Mar. Tur.** But no trust in frindes in thy present prosperitie, for it is an euident token & pronostication of an evil fortune.

He

## and Amitie. fol. 109

He is a very frind, that lightly forgetteth  
his frinds offence.

Scoznful men, are dangerous frinds.

There is no man y would choise to live  
without frinds, although he had plenty of al  
other riches.

It is a swæte pleasure for a man, to help  
& be holpen of his frinds.

One frind ought not to require any vn-  
iust thing of an other.

Frinds ought to be like good hozses, that  
is, that they ought to haue a little head, by  
humble conuersation: quicke of hearing, to  
thintent that they be quicke when they are  
called: a soft mouth, to y end y their tongue  
be tēperate: the houe of the foote hard to suf-  
fer trauaile, and their hands open to do good  
dæds, their fæete sure to perseuer in amity,  
a bay colour for his good renouwne: also that  
he be without curbes and bits. And that hee  
may goe, where as any fatal dēstēties tur-  
nethe the bzidle and raigne of fortune.

There is so little difference betwene our  
enemy & our frind, and so hard to knowe the  
one from thother, that there is great leopar-  
dy, least we (somewhat rechyleffe or neg-  
lygent) defende our enemy in stæde of  
our frinde, or hurt our frinde in stæde of our  
enemy.

The agré-

Seneca

Photion

Mar. Tur.

Plato



## Of Frindes, frindshippe,

**Aristotle**

The agréement together of euil menne in mischiefe is not frindship: for frindship of it selfe is so pure, that it will not be vled in euil.

Prooue not thy frind with damage, nor vse thou him vnproued. This mayest thou doe, if when thou hast no neede thou sayne thy selfe to bee neddy: In which if hee helpe thee, thou art neuer the worse, but if he refuse, then knowest thou by seyning, howe for to trust him.

**Alocrates**

Be as mindful of thine absent frindes, as of them that be present.

**Aristotle**

Frindes in aduersitie, are a refuge, and in prosperitie a pleasure and delight, to communicate our pleasures with all.

**Hermes**

If thou desire to be thought a frinde, doe thou the workes y belong to a frind.

**Ditha.**

If thy frinde misorder himselfe towards thee, breake not of frindship therfore immediately, but rather assay by al meanes to reforme him, so shalt thou not only retaine to thee thy olde frinde, but shalt double bys frindship.

There be many that lacke no frindes, & yet lacke frindship.

A wise man though he be contented and satisfied with hymselfe: yet wyll he haue frindes because he wyll not bee destytute of

## and Amitie. fol. 110

of so great a vertue.

Bearc witnesse rather against frendes-  
ship, then against trupth.

There cannot bee friendship betwene a Plato  
seruant and his master, in asmuch as their  
estates bee vnequall. But for as much as  
they be both men, they may: because that  
in manhode they be both equall.

Ne we amities be weary in thre dayes. Mar. Aur.

And we see ofte proued by experiece, that  
friends lightly taken, are lightly left againe.

Doe good to thy frindes, that they maye  
be the more friendly: and to thine enemies,  
that they may be thy frendes.

The iniury of a frend is much more gre. Socrates  
uous then thiniury of an enemy.

He that promisseth and is longe in fulfil. Mar. Aur.  
ling, is but a slacke frende.

He that casteth away his kinnsfolke, and Plutarch  
maketh him frendes of strangers: both  
as the man which woulde cast away hys  
fleshely legges, & sett on another of wood.

As fire & heate are inseperable: so are the Seneca.  
harts of faithfull frendes.

Like as a Whistion carrieth a man secrete Aristotle  
ly, he not feeling it: so should a good frinde  
helpe his frinde priuily, when hee knoweth  
not of it.

D. J.

The



## Of Geuinge,

### The summe of all.

Frindship which is the agrement of mindes.  
In truth and loue, is the chiefeft vertue,  
Of moral vertues, that in the world man findes,  
Wherefore in the worlde to liue who so mindes,  
Ought frindship to get, and got to ensue:  
By loue, not by lucre, that true frindship blindes,  
Kait with an hart, where rancour neuer grewe,  
Which knot, estates, equalitie so bindes,  
That to dissolue, in vaine may fortune sue.  
Though malice helpe, which two al glory grindes,  
So stronge is frindship, as no stormy windes  
Haue might to moue, nor feare force to subdue,  
Where al these points be settled in their kindes,

### Of geeuinge and receiuinge. Ca. iiii.

**Catline**

**A**S geeuinge & receiuinge are contra-  
ry thone to thother, so thone is more  
commonly vled then thother.

**Whotion**

In geeuinge, these thinges must be  
considered: what thing, and to whom, how,  
where, and wherefore thou geuest.

**Titus Lin**

God will encrease that litle that thou  
hast: if thou purpose to geue of that litle.

In receiuinge be thankfull, and at the  
least haue a good will to requitte a frindly  
benefite.

when

## and receiuinge. fol. iiii

When thou frendly dost intend to geue,  
chose (as neare as thou canst) suche a per-  
son as is plaine and honest, of good remem-  
braunce, thankfull, abstaininge from the  
godes of other, no niggarde of his owne, &  
specially to all men beneuolent.

Whom peruerse fortune, long sickenes, Alex. Senec.  
seruice, friendship, disloyaltie of them that  
were trusted, or that thæues or oppressors  
haue brought vnto pouertie, to those let me  
extende forth their compassiō & charitie.

The greatnesse of a benefite is declared Cullius  
either by the commodity, or by the honesty,  
or by the necessity.

He that may geue and geueth not, is but Mar. Tur.  
terly an enemy: & he that promisseth forth-  
with, and is long or he doe it, is but a suspi-  
cious frinde, what needeth wordes to our  
frindes, when wee may succour them with  
worke. It is not right to whom wee geue  
our hartes, which is the best thinge wythin  
vs, that wee geue him onely our tōgue, that  
is the worst thinge of al our vices.

Those frindes are but slender and scante  
frindes, that in promysing manye thynges  
will be slacke to geue any thinge.

A vertuous hande is not bound to make  
the tounge a foole.

Promise is an auncient custome among



Of Geuinge,

the sonnes of vanitie: And of custome the tongue speaketh hastily, and the handes worke at leasure.

Promise and perfourme.

**Socrates**

Geue to the good, and he will (if he can) requite it againe: but giue to the euill disposed, & he wil stil beg and aske moze.

If thou bestow a benefite, keepe it secrete, but if thou receiue any, publishe it abroad.

Requite benefits.

Geue to the needye: yet not so that thou needs thy selfe.

Geue at the first asking: for it is not freely giuen that is often craved.

**Seneca**

Geue no vaine & vnmeeete giftes, as armour to women, bookes to a plowman, or nets to a student.

Let thy giftes bee such as he to whom thou giuest them, doth delight in.

**Solon**

Geue liberally for thy profit.

See that thy giftes be according to thine habilitie: for if they be to big, thou shalt bee thought a waster: and againe, if they be to smale, thou shalt be thought a niggarde.

Succour them that perishe: yet not so that thou thy selfe perishe thereby.

**Socrates**

Boast not of thy good deedes, least thine euill be also laid to thy charge.

Remember them which haue done thee good

## and recciuinge. fo. 112

good, and forget not their benefits.

Benefits ought to bee as well borne in Seneca minde, as receiued with the hande. Hee is vnthankfull which acknowledgeth not the good that is done vnto him. And he is more vnthankfull, that to his power requiteth it not. But he is most vnthankfull that forgetteth it vtterly.

One gift well giuen, recouereth manye losses.

The remembraunce of benefits oughte neuer to ware olde.

A small thinge geuen willingly, is more acceptable then that which is grudginglye giuen, be it of neuer so great a price.

A gift grudginglye giuen of a niggard, is called a stony loafe: which although it bee bitter, is needefull to be receiued of the hungrye.

The will of the giuer, and not the value of the gift is to be regarded.

He is worthy to be deceiued which while he bestoweth a benefite, thinketh of the reuenging of another.

To be worthy a benefite, is more then to Diogenes giue geuen a benefite.

¶ The summe of all.

In

A. iij.



In geuinge, these thinges must be considered,  
 Wylat thing, to whom, where, & wherefore it should be.  
 First the good and needy ought to be remembred;  
 And they, or els God shall againe require thee.  
 But see thou be mindfull of thine habilitie,  
 Then, if to geue, thou shalt be disposed,  
 Geue, not to receiue, lest thou be deceiued.

*Of Pouertie and Neede. Cap. v.*

**Philip.**

**P**ouertie is a vertue learned without  
 a teacher.  
 No man is poore but he that thynketh  
 him selfe poore.

He is mighty, which hauinge riches is  
 poore: but he is more mighty which beinge  
 poore, is riche.

No riches are to be compared to a con-  
 tented minde.

**Protagoras**

In al thinges the meane is best: And to  
 liue warely is a great treasure: and to liue  
 wastfully causeth pouertie.

He is not to be thought poore, whom by  
 little that he hath sufficeth.

Not he that hath little, but he that desi-  
 reth much, is poore.

**Socrates**

A man were better liue poorely, beinge  
 assured of the blisse of heauen, then to be  
 in doubt thereof, possessinge all worldly  
 riches.

**Cicero**

As that man which hath nothinge,  
 counte

## and Neede, fo. 113

counted but poore & miserable: So is he also counted most miserable & poore, that is not contented with that which he hath.

Wicked & Couetous men, because their wealth towarde them is but vncertaine & subiect to manie mishappes, ar not onely at any tyme not contented with their present portion: but through their greedie desire and will still to haue, their state onely is very poore, and of all others noted most miserable.

There is no fault in pouertie, but their mindes that so thinke it, are faulty.

To knowe how to vse pouertie well, is great blessednesse.

Pouertie with suertie is better then riches with feare.

Joyous & glad pouerty, is an honest thing. *Seneca.*

Be satisfied with litle, for it wil encrease and multiply.

It is better to suffer great necessity: then to be in the charge of hym whom a man maye not trust.

More miserable is y<sup>e</sup> pouertie of the mind, *Aristotle* then of the bodye.

He is not to be counted poore, that hath *Diogenes* in y<sup>ou</sup>th purchased good disciplines, and honest frindes, he is in most wretched estate of beggery that is not endued w<sup>it</sup>h anye  
 Q. liij.                      god



## Of Pouertie,

good qualittye or gift of knowledge.

Pouertie letteth not a man to exercise mercifull acts.

If thou fauour the poore that can doe but little, thou shalt be fauoured of God, that can doe much.

Hee that rebuketh the poore, because of his pouertie: rebuketh the maker of the poore.

Mar. Tur.

We may thinke that the father that dyeth, and leaueth his sonne poore and wise, he leaueth him to much: and he that leaueth his sonne riche & foolish, I thinke he hath left him nothinge.

It is better to be a poore mā belieuing in God, the to be riche putting doubts in him.

The miserable lacke of the poore man, & the superfluous riches of the rich man, causeth discorde among the people.

Socrates

Haue compassion vpon poore men, and God shall rewarde thee with greater riches.

Mar. Tur.

When a man is plagued with pouertie and sicknes (both ioined in one) & haue no succour nor easement: there riseth in him an intollerable griefe, a fier not able to be quenched, a sorowe without remedy, a tempest full of wreches, & a burning flame both of soule & bodie.

Pouertie is euill, but riches is worse.

## and Neede. fo. 114

If thou desire to be quietly minded, thou must eyther be a poore man in dede, or else like a poore man.

A needy olde man is a miserable thinge.

If thou wilt liue after nature, thou shalt neuer be poore: if after thine owne opinion, thou shalt neuer be riche. Plato  
Seneca

The state of pouertye is spectally to bee redressed by the grace and fauour of God: we alwaies endeoueringe our selues by all honest meanes to be holpen, and not by corrupt coueting of other mens goods, for their vnto wil then followe at hande, the wicked effects of thestes, of perjuries, of robberies, extortions, and so forth, to the further kindling of gods wrath.

At thende, honoz is given to a yong person poore and vertuous, rather the to an olde person riche & vicious.

The riche may haue power to be more esteemed with poore people, and accompanied with riche and couetous: but the vertuous poore person shall be better esteemed and lesse hated. Mar. Tur.

## ¶ The summe of all.

Pouertie with pleasure or paine doth appeare, in al estates, by sundry condition,

Pouertie



## Of Vertue.

Pouertie with ioy is more blessed and deare  
Before god, then riches, without exception.  
VVretched pouertie is of beastly affection,  
And those sort of mē that are poore & vicious,  
Are more worthy honor thē the rich & vitious.

## THE FIFTH booke.

VVhat mentall powers or vertues  
are.

Cap.i.



Cause the soule  
of manne, is the  
moste precyous  
thing belonging  
to man, thimage  
of God also and  
immortall: It is  
necessar ye lyke-  
wise to thewe by  
what power and

meane in vs, our soules may attaine everla-  
stinge blesse: that is continual abidinge in  
loue & presence of god: for that is thend, y al  
soules naturally doo seeke for. This blessed-  
nes it attaineth, through mentall vertues:  
y is to say, of certeine powers of our myn-  
des, whereby we discern what is good and  
so

## Of Vertue.

fo. 115

so laboꝝ to enforce our affections to followe the same, cōtrary to the lust of y<sup>e</sup> fraile body which alwaies leadeth vs to euill & naughtines, which mental powers, what they be, how they are attained, maintained, & lost: & how they ought to be applyed (accoꝝding to the mindes of the best Philosophers) shalbe shewed, & in their appointed places shall be known from other vertues, by the title of Mental vertues: which duly to learne & followe, I beseeche God giue vs all his grace: without which, all teaching and learning in this behalfe, is but meere vanitie.

*Of Vertue.**Cap. ii.*

**V**ertue is none other thing, but dispo- Alex. Senec.  
sition, and exterior act of the minde agreeable to reason, & the moderatiō of nature.

Vertue is a stronge castell, and can ne- Par. Fur  
uer be wonne: It is a riuer that needeth no rowinge, a sea that moueth not, a fier that quencheth not, a treasure that neuer hath ende, an armye neuer ouercome, a burden that neuer wearieeth, a spy that euer returneth: a signe that neuer deceineth, a plaine way that neuer faileth, a sirrop that forth- with healeth, and a renoume that neuer perissheth.

Vertue in all woꝝkes, is chiefly and a  
bone



## Of Vertue.

honne all thinges to be praised, as the heade fountaine and most precious Iewell of all maner riches.

**Aristotle.**

Onely vertue attaineth the everlastinge blessednesse.

**Socrates**

Vertue principally aboue al thinges purchaseth to man, beneuolence, frendship, & lone.

**Seneca**

Vertue is shut vp fro no man, but is ready for all that desire her. Shee receiueth all men gladly: she calleth al men, both kings, seruants, and banished men: shee requireth neither house nor substance, but is contented with the naked man.

**Plutarch**

The way of vertue is hard at the beginning, but after thou hast crept vnto y<sup>e</sup> top, remaine there for the very sure quietnesse.

**Bar. Tur.**

The trace of vertue is as good in good thinges with them that be good, as the vyce and dishonesty of euill folkes, is in euill thinges.

**Plato**

There can nothing be amended or rightly corrected, but by that which surmounteth it, and is better then it: as vice by vertue, falshode by truyth, wronge by iustice, folpe by wisedom, ignorance by learning, and such like.

Vertue alone performeth the everlastinge felicitie.

## Of Vertue. fo. 116

It is better to suffer shame for vertuous dealinge, then to winne honour for vitious liuinge.

Hermes

To attaine vertues we haue good desire, but to attaine vices wee put to al our workes.

Mar. Aur.

Few persons take hede or haue knowledge, where vertue is to be learned.

Socrates

The lesse time that a man hath to liue, & more earnestly is the vertue of studie to be proceeded in.

Diogenes

To vse vertue is a perfect blessednesse.

Pitha.

Prudence is the guied of al other vertues.

Seneca

Sow good workes, and thou shalt reape the flowers of ioy & gladnesse.

Socrates

So liue with men, as if god saue thee.

Apply thy selfe so now in vertue, that in tyme to come, thou maist therefoze be praised.

Plato

Vertue though it come not at the firste, yet by diligent seekinge it maye bee found out.

Socrates

Hee that is vertuous and of godly behaviour, is like vnto god, but he that is to the contrary, is vtterly vnlike him.

Plato

It is not possible for anye vertuous manne (if hee be vertuous) that hee vnlawfullye take any tast in any other mans good.

Mar. Aur.

Re.



## Of vertue.

Refraine from vice, for vertue is a precious garment.

Applye thy minde to vertue, & thou shalt be saued.

Be vertuous and liberall: so shalt thou either stop the slanderous mouth, or else y<sup>e</sup> eares of them that shal heare him.

**Pitha.**

Sleepe not before thou hast considered howe thou hast bestowed the day past: If thou hast well done, thanke God: if otherwise, repent and aske him forgiveness.

**Plato**

Ensurue the vertues of thy good auncetours.

**Socrates**

The chiefe vertue to yonge men is, not eagerly to attempt any thinge.

**Diogenes**

To a vertuous and well disposed man, euery day is high and holy.

**Aristippus**

Nothing can corrupt a minde wholly dedicated to vertue.

**Mar. Tur.**

The high vertues among all noble vertuous people, consisteth not al onely to suffer the passions of the body, but also to dyssemble them of the soule.

**Montanus**

Travaile and take paynes to spend thy life in the trade of vertue: the paine is but short, but thy vertues shall euer endure. If to the contrary, thou shalt haue pleasure to doe that which is it, thy pleasure abateth, but euill tarieth still.

**Vertue**

Vertue verily exceedeth al thinges: for if **Plautus**  
liberty, substance, health & livinge, our coun-  
treys, parents, & children do well, it hapeneth  
by vertue, she doth al aduance, vertue hath  
all thinges vnder her gouernaunce. And in  
whom of vertue is found great pleinty, any  
thing that is good may neuer be daintie.

Vertuous men feare moze of two daies **Mar. Aur.**  
of prosperitie, then two hundred dayes of  
aduerse fortune.

Vertue by aduersitie is best tried.

**Legmon**

That person is not worthy to liue, that **Diogenes**  
wil not study to liue vertuously.

Wyth vertue god sustaineth vs, & wyth **Mar. Aur.**  
thorder of iustice the people are well gouer-  
ned and ruled.

Vertue is praysed to of many: but there **Diogenes**  
is no man that effectuously folloiweth it.

Men wil put theselues to paines for that  
taining of al thinges, saue vertue & honesty.

In al voluntary thinges a man may bee **Mar. Aur.**  
vertuous, but in naturall thinges, I confesse  
euery man to be weake.

Like as the eye cannot see both at once a **Hermes**  
boue & beneth, no moze may the witte ap-  
ply both vertue & vice together.

Like as in a paire of tables, nothyng **Socrates**  
may be well wrytten befoze the blottes and  
blurres bee wyped out: so vertue and noble-  
nesse



## Of vertue.

ness cannot be sene in a man except he first put away his vices.

**Sirrh<sup>o</sup> rex.** To a vertuous man it is but a small reward to be lord ouer all the earth: and it is but a small chastisement to take a vicious mans life from him.

**Diogenes** Vertuous and wel disposed persons loue honesty and shamefastnes in al places.

**Plato** Like as a pzeicious stone in a golden ring: so shineth an hart that is settled in vertuousnesse.

**Mar. Tur.** Yong vertuous personnes are bounde to honour auncient wise men.

**Hermes** Like as men chosse good ground to labor and to sow, so shoulde they chosse also vertuous and honest menne to bee their seruantes.

**Chales** It is a great vertue to flye those thinges our selues which wee reprove in other.

**Plutarch.** Without vertue man is but in the number of beastes.

In vertue may be nothing ficate or counterfeit: but therein is thonly image of veritie called simplicitie.

**Mar. Tur.** He that liueth vertuously in this life: his spirit shal haue rest with god.

**The summe of all.**

*Vertue*

## Of wisdom, fol. 118

¶ Vertue in al workes is greatly to be praised,  
 As the head fountaine, & iewel most pretious,  
 By vertue, friendship and loue is purchased.  
 Vertue is a garment most comely & curious.  
 To obtaine vertue therefore be studious,  
 For he that loueth vice, and doth vertue detest,  
 May wel be compared to a lothsome beast.

Of wisdom a mental vertue. Cap. iii.

**S**apience the science of thinges deuine Cullias  
 and humayne which consiuereth the  
 causes of euery thing: by reason where-  
 of, the which is diuine thee follo-  
 weth and that which is humayne, thee  
 esteemeth farre vnder the goodnes of for-  
 tune.

Sapience is the foundation & roote of all Aristotle  
 noble and laudable things: by her wee may  
 win y good end, & kepe vs from euerlasting  
 payne.

Wisdom is the knowledge of dyuine  
 things, and is the head of al other sciences.

True wisdom teacheth vs as wel to do  
 as to speake.

It suffiseth not a louer of wisdom to re- Mar. Mar.  
 proue the vice of other by wordes: but it is  
 necessary he do him selfe that, which he re-  
 quireth other to doe.

Of all the gifts of God, wisdom is the Plato

R. j.

most



## Of wisdom.

most excellent. She geueth goodnes to the good, & forgeueth the wicked their wyckednes: She ordzeth the mynde, she directeth the life, and ruleth the woꝝkes thereof, teaching what ought to be done, & what to be left vndone: without which no man may be safe.

Wisdom in life, & ignoꝝaunce is death: wherefoꝛe the wise man liueth, foꝛ why, he vnderstandeth what he doth, but the ignorant is dead, because he doth he knoweth not what.

The haters of wisdom, are louers of death.

Wisdom is the defence of the soule, & the mirroure of reason: & therefore blessed is he that trauaileth to get her, foꝛ shee is y<sup>e</sup> ground & roote of al noble deedes: by her we obtayne the chiefe good, that is euerlasting felicity.

Wisdom & Justice are honoꝝable, both to God & man.

**Hermes**

Of al the good gifts of God, wisdom is most pure, she geueth goodnes to good people, she pardoneth the wicked, shee maketh the poꝛe riche, and the riche honoꝝable: And such as vnsaynedly embrace her shee maketh like vnto a god.

Prudence is the guyde of all other good vertues.

Wise.

## Of wisedome. fol. 119

Wisedome garnisheth riches, and shadoweth pouertie.

To men of lowe degré, wisedome is an honour, and foolishnes is a shame to men of high degré.

As we see oftentimes, vnder a bare and tozme coate wisedome lieth hyd: so lykewise vnder riche vestures & ornaments, follye greatly & hurtfully lurketh. Lodouicus Caro.

Wisedome at the beginninge seemeth a great wounder. Pitha.

Wisedome througely learned, will neuer be forgotten.

Wisedome is like a thinge false into the water: which no man can fynde, except he search at the bottoine.

It is not possible for him to obtaine wisedome and knowledge, that is in bondage to a woman.

Wisedome most commonly is found in him that is good and vertuous. Boetius

That man is vnhappy wheresoeuer hee come, that hath a wit & wil not learne wisedome. Socrates

Wisedome causeth a man to be honored. Alex. Scuer.

A quiet man toyneth his wisedome with simplenes.

By wisedome is marked & substantiallye discerned, the wordes, actes and demeanour



## Of wisdom,

of al men, betwene whom happeneth to be any entercourse or familiarity, whereby is engendred a fauor or disposition of loue.

**Hermes**

Wisdom teacheth a man to knowe his creatour.

**Solon**

He that desireth wisdom, desireth the most high and deuine estate.

He y findeth wisdom, findeth life here in this world, & in the world to come.

He that seeketh wisdom the right way, findeth her: but many erre, because they seeke her not duly, and blame her without cause.

**Aristotle**

Science is had by diligence, but wisdom & discretion commeth from God.

**Socrates**

The feare of God is the beginninge of wisdom.

**Pitha.**

Honour wisdom, & deny it not to them that would learne it: & shewe it not vnto the that despiseth it.

**Hesiodus**

All such personnes are to bee approued very vile, & nothinge at al profitable which being of themselves void of vnderstandinge & wisdom, will stobernly disobey such as gladly woulde geue vnto them bothe sage and wise counsaile.

**Cratippus**

The report of wisdom & vertue, is good in all tiraunts opinion, so longe as he thinketh that nothing which is spoken or done, bee

## Of wisedome.

fol. 120

berespugnant against his affections : for hee accompteth it vanitie ( iudging as a sicke man ) nothinge to be good, that agreeth not with the sent or tast of his owne lothsome appetite.

Wisedome is a tree that springeth from the hart, and beareth fruit in the tongue. Plato

Without study of wisedome, the mind is sicke.

Early rising and much watching are profitable to keepe a man in health, and to encrease his wisedome.

Wisedome in the hart of a foole, is like a flying thinge, that cannot longe continue in one place. Plato

A manne of perfect wisedome cannot dye : and a manne of good vnderstanding cannot be poore.

It is a special point of wisedome to knowe to what purpose the time best serueth. Archilaus

Power & might is in yong men: but wisedome and prudence is in thaged. Seneca

Wisedome maketh me to despise death & ought therfore of al men to be imbraced, as the best remedy against the feare of death.

As the plough rooteth out from the earth al b2ambles and thistles : even so wisedome rooteth out al vices from the minde.

Like as an hande is no part of a man, except Plato

R. liij.

cept



## Of wisedome.

cept it can do thoffice of an hand: so is wyse-  
dome no part of a wise man, except it be oc-  
cupied as it should be.

Like as the eye without light, can neither  
see it selfe, nor iudge of any thinge else: so  
the soule that lacketh wisedome, is brut, &  
knoweth nothinge.

**Socrates**

As health conserueth the body, even so  
wisedome conserueth the soule.

**Seneca**

Like as the sicke man which asketh coun-  
saill, & is taught of the Physicion, is neuer y  
nearer of health except he take his medicine;  
so he that is instructed in wisdom & vertue,  
& followeth not the same, is neuer the bet-  
ter therefore, but loseth the health of hys bo-  
dy, and blessednes of his soule.

**Plutarch.**

Like as an Adamant by a secret & hid po-  
wer, draweth Iron vnto it: euen so wisedome  
by a secret meane, draweth vnto it y hartes  
of men.

**Seneca**

As he which in a game place runneth swif-  
test, & continueth still his pace, opteineth the  
crowne for his labor: So al that diligently  
learne, & earnestly followeth wisedome and  
vertue, shalbe crowned wth everlasting glory.

A mong wise mē he is wisest y knoweth  
much, & sheweth to know but little.

Upō perfect & true wisedome, waiteth cō-  
tinually ij. handmaidens, y is to say: humi-  
litis

## Of wisdom.

fol. 121

little and sobernes.

A wise man is known by ij. pointes, he wil not lyghtly bee angry for wronge that is done vnto him, neither is proude when he is praysed.

A perfect wise man mortifieth his world. **Seneca**  
ly desires: by meanes whereof, he subdueth both his soule & body.

There is none happy but y godly wise mā  
no man is rightly happy, except he be both wise & good: for perfect & true felicitye is not without wisdom & goodnes.

Contrariwise, they which be ignorant & of Plato  
evil disposition, be unhappy: for where ignorance and sinne is, their infelicitie & misery most plainly appeareth.

Hee is wise that knowlegeth his ignorance, and he is ignorant that knoweth not him selfe.

It is not possible for him to bee wise, that **Plato**  
desireth not to be good.

It is better to bee wise and not to seeme so, then to seeme wise and not to bee so: yet menne for the most part desire the contrarye.

A wise manne understandeth both the thinges that are aboue hym, and those also that are beneathe him: hee knoweth the thynges that are aboue hym by the bene-



## Of wisedome.

fitte which hæ receyueth thereby, & things beneath him, by the vse and profit that he hath by them.

**Plocrates**

A wise man is known by three pointes, In makinge his enemies his frindes, In making the rude learned, & in refozminge the euil disposed vnto goodnes.

Wise men for the truth sake, ought to contrarpy one another, that by their contencion, the truth may the better bee known.

**Aristotle**

A yong man can not bee perfectly wyse: for wisedome requireth experience, which for lack of time, yong men may not haue.

A wyse manne ought to repute hys error great, and his goodnes smal.

He shalbe wise that haunteth wise mens company.

It is a shame for a wyse manne to saye, I thought not so much.

It is a point of wisedome, to cut away al occasions which might hinder the doyng of honest and profitable things.

No mā may refraine frō doing amisse, but a wise mā by one peril wil auoid another.

**Hermes**

He is a wise man that doth good to hys frindes: but he is moze then a man, y doth good to his enemies.

Hæ that forbeareth to speake, although he

## Of wisedome, fol. 122

he can do it both wisely and eloquently, because neither in y time, nor in the hearers he findeth opportunity, so that no fruit may succede of his speech: he therfore is vulgarly called a wise & discrete person.

A wise man cannot be flattered of any thinge.

A wise man meriteth more greuous punishment for a light deede done openly, then a secret murdherer. Mar. Acc.

A wise & vertuous man ought to thinke that as long as he liueth in this worlde, hee holdeth his felicitie but at aduenture, & his aduersity for a natural patrimony.

The mother of extreeme mischief, is Plato wordly wisedome.

Who so hath landes and goods ynough, Cicero:  
shal soone haue the name of a wise man.

Nothing can happen better to a wise man then mediocrity of substance. Cullius:

Desire not to be wise in wordes, but Aristotle  
in workes: for wisedome of speache wasteth with the worlde, but workes wrought by wisedome, encrease into the worlde to come.

### The summe of all.

¶ Wisedome the most high and diuine estate:

The



## Of Learninge,

The roote of al noble and laudable things:  
The great gift of God, most sweete & delicate:  
The tree of al pleasure, that in the hart springs.  
Vvhose deare and deinty fruit, the tougue fourth brings.  
And they that to wisedome, themselues would applye,  
Must diligently haunt wise mens company.

*¶ Of learning and knowledge, y. mental vertues. Cap. iij.*

Plato

**P**lato affirmeth that there is set in the soule of man comming into the world certaine spices: or as it were seedes of thinges and rules of artes or sciences. Wherefore Socrates in the booke of sciences, resembleth himselfe, to a midwife sayinge: In teachinge yonge men, he did put into them no science, but rather brought forth that, which already was in them: Like as the mydwife brought not in the child, but being conceived, did helpe to bringe it forth. And like as in houndes is a power or disposityon to hunt. In horses and greyhoundes an apttude to runne swiftly: So in the soules of men is ingenerate a lynbe of science: which with the mixture of a terrestrial substaunce, is obfusate or made darke. But where there is a perfect master prepared in time, y brightnes of the science appeareth polpte and clere,

Socrates

and knowledge. fol. 123

clere, like as the power and aptitude of the beasts before rehearsed : appeared not to thuttermost, except it bee by exercise prouoked, and that slough and dulnes being plucked from them by industrie bee induced to the continuall act : which ( as Plato affirmeth ) is proued also in the master and the disciple. Semblably the foresayd Socrates in Platoes booke of Sapience, sayeth to one Theages . Neuer man learned of mee any thing, although by my company he became wiser: I onely exhorting, and the good spirit inspiring.

Learninge and knowledge is the onely good thinge of the worlde, and ignorance thonely euil thing.

Learning is none other thing but an aggregation of many mens sentences & actes to the augmentation of knowledge.

A person bolde of learning and sufficient utterance differeth nothing from a stone.

Who laboureth to aduance the mynde with good & laudable qualities, and wyth vertuous & honest disciplines, shalbe assured of much the better frindes.

Those menne which doe most excell in learning and eloquence, and doe in such things moze then other men : they shoulde be most renowned, most woorthely praised, and



## Of Learninge,

and duly preferred.

Plato

Learne such things whyles thou art a child as may profit thee when thou art a man.

Endeuour thy selfe in thy youth to learne although it be painfull: for it is lesse payne for a man to learne in his youth then in his age to be vncunning.

Hermes

It becommeth a man from his youth to be shamefast in filthy thinges, & to be studious in those that are honest.

Hee is to be commended, which to his good bringing vp, soyneeth vertue, wisdom and learning.

Plato

Be sobze and chaste amonge yonge folke, that they may learne of thee, & among olde that thou mayest learne of them.

Geue good eare to the aged, for hee can teach thee of thy life to come.

Forget not to geue thanks to him that instructeth thee in learning.

When thou art wearye of studie, spozte thy selfe with reading of good stories.

Mar. Aur.

Where can a man be better accompanied then with wise men, or els reading among booke.

Learne to honour vertue, to haue measure in price, to reioyce in temperance and to geue honour to sobzety, lowlynesse or meekenes.

Endeuour

## and Knowledge. fol. 124

Endeavour thy selfe to doe so well, that other may enuy thee therefore.

**W**e must take good heed and beware **Culling** with diligence, that we in our callinge do nothinge rashly, aduenturously, fondly, negligently, vnadvisedly: for we be not to thys end engendred of nature, that we should seeme to be created for th affectes of vanity, or lightly spende our times, in pastime and playing, in getting, in watonnes, and in Jolitie, but we be rather created and bozne to sagesnes, and to therercise of moze graue and profitable studies.

Playing and honest passinge the time, is lawfully to be permitted and bled, but yet in such wise to be bled as our naturall slepinge or other necessary meanes of resting be not neglected: & y at such time, as we haue sufficiently ended (in our estate & calling) al such graue and earnest causes, as needefully we haue to doe.

**H**e that in certaine pleasures of this life **Culling** hath some delight, must very warely keepe a measure: lest he wat in time the enioying of the same.

**I**f thou desire to bee good, endeavour thy selfe to learne to knowe, & to followe truith: for he that is ignozant therein, and wil not learne: can not be good.



## Of Learninge,

In whom doctrine hath bene found ioy-  
ned with vertue, there vertue hath seemed  
pure, cleane, and excellent.

Learne by other mens vices, howe filthy  
thine owne are.

He is sufficiently wel learned, that know-  
eth howe to doe well, and he hath power  
enoughe, that can refraine from doing euil.

**Mar. Aur.** A man presuming to be a mā, and is not  
learned, what difference is betwene him &  
other beasts.

**Aristippus** Better it is to bee a begger, then a man  
without learning.

**Philip. rex.** They are in a wronge opinion, that sup-  
pose learning to be nothing available to the  
gouernance of a common weale.

**Aristotle** No small vtilitie groweth to a common  
wealth, by the sapience of a learned Prince  
ruler or gouernour.

**Mar. Aur.** The most learning and knowledge that  
we haue, is the least part of that that wee be  
ignorant of.

**Pitha.** Hee that knoweth not that hee ought to  
knowe, is a brute beast among menne, hee  
that knoweth no more then hee hath neede  
of, is a man amonge brute beasts, and hee  
that knoweth al that may bee known is a  
God among men.

Esteeme him as much that teacheth thee  
one

and Knowledge. fol. 125

one word of wisdom, as if he gave thee  
abundance of gold.

Keep company with them & may make thee  
better. Æno.

Be apt to learn wisdom, and diligent  
to teach it.

Search for the cause of every thing.

Labor not for great number of books, but  
for the goodness of them. Seneca

Let it not grieve thee to take paynes, to  
go to learn of a cunning man, for it were  
great shame for young men not to travail a  
little by land, to increase their knowledge,  
like merchants to sail so farre by the Sea  
to augment their riches.

An opinion without learning cannot  
be good.

The rude and unlearned must beware  
that they presume not to deem and judge  
of matters which they understand not, with-  
out some authorial direction or guidance.

Learning consisteth not in greatness but  
in the goodness.

Learn diligently & goodness that is taught  
thee: for it is as great a shame for a man to  
learn the good doctrine that is taught him,  
as to refuse a gift offered unto him of his  
friend. Aristippus

Learning is studies sister.

Learning



## Of Learninge,

Learning maketh yong men sober, it comforteth the olde men, it is riches to the poore, & it garnisheth the riche.

**Socrates**

Of all thinges the least quantity is to bee borne, save of learninge and knowledge: of which the more that a man hath, the better may he beare it.

To lacke knowledge, is a verie evill thing, to disdaine to learne is worse, but to withstand & repugne the truith agaynst them which teach the truith, is worst, and furthest from al grace.

**Socrates**

Intelligence is king both of heauen and also of earth.

It is not possible for one man to know al thinges, yet should eche man laboꝝ to knowe as much as he might.

**Socrates**

It is no shame for a man to learne that he knoweth not, of what age so ever he be, knowe thy selfe.

**Macrobius**

He that knoweth wel himselfe, esteemeth but little of himselfe: he considereth from whence he cometh, and wherunto hee must, he regardeth not the vaine pleasures of this brittle life, but extollethe the lawe of God, and seeketh to live in his feare.

Hee that knoweth not himselfe is ignorant of God, wilful in wickednesse, unprofitable, and utterly gracelesse.

**Sicks**

## and knowledge. fol. 126

Sicknesse, pouertie, and aduersitie, are Demosth.  
meanes requisite (as by the rodde of God)  
to ouerthrow, chastise, and keepe lowe the  
power of the proude flesh: whereby a man  
shall the rather knowe hym selfe.

True knowledge in the lawe of God,  
worketh in a man to knowe hym selfe, and  
is thonly ryght way to eternall salua-  
tion.

Cunynge contynueth when fortune Alex. seuer  
flitteth.

To vnlearne euill, is the best kynde of  
learninge.

It seemeth that great verasion and trou- Hermes  
ble should be in y<sup>e</sup> minde of him that dwel-  
leth with a wise man, and can learne no-  
thinge of him.

The godly beeinge geuen to the studeys Cuius  
of learninge and wisdom, do chyselys  
bestowe their wisdom, prudence, and un-  
derstanding to mens commodities.

Understandynge and knowledge of Mar. Tur.  
baine menne, are but beastlike to those that  
are possessed with the heauenly spirit which  
is secret and hid: And whereas they speake  
and vtter their knowledg, al other oughte  
to be still.

Hearinge in a manne is a great helpe to Aristotels  
knowledge.



## Of Learninge.

**Pitha.**

Much bablinge is a signe of small knowledge.

**Aristippus**

Knowledge seemeth to be a thinge indifferent both to good and euill.

Knowledge is better in youth then in age.

**Mar. Tur.**

In a shorthe whyle we learne a euill, but in a longe season wee cannot learne anye goodnesse.

The more wee exalt and raise our selues with learninge and knowledge, the more low do wee put the flesh with her miseries.

Both sleepe and labour are enemyes to learning.

**Plato**

To learne better, is a good punishment for ignorance.

Learne to liue well by teachinge of righteousness.

**The vertue  
of learning**

Learnynge and knowledge is of good men sought for, and lodged even in theyr brestes to thys onely ende: that they may thereby knowe sinne and eschew the same, & knowe vertue & attaine vnto it, for if it be not applied hereunto of thē that haue it, she leaueth in them her whole duitie vndone.

**Alex. Sener.**

In vaine is that long trauaile in study & learning, where actuall experience doth not shewe forth her fruits.

**Socrates**

Like as a filde although it be fertile, can bringe

and knowledge. fol. 127

bring forth no good fruit except it be first tilled: so the minde al though it be apt of it selfe, cannot without learninge bring forth any goodnesse.

As we beholde our selues in other folkes *Seneca* eyes, so shoulde we learne by other mens report what doth become vs and what doth not.

Like as in meates the holesomnesse is as much to be requyred as the pleasantnes: so in hearing and reading aucthors, we ought to desire as well the goodnesse as the eloquence.

Like as Bees out of flowers sucke forth the swætest: so shoulde men out of sciences *Plato* learne the best.

As a captaine is a director of an whole host: so reason ioyned with knowledge, is the guide of life.

### ¶ The summe of all.

In mans soule there is set at his first entraunce  
Into this short life, of care and miserye,  
Certeine hid seedes, of pure and lively substance,  
Rules of sciences, as Plato doth testifie.  
Whereby at al times we may the more worthely,  
As men among men, through science and learning,  
Differ from beastes in wise mens company,  
Als as beastes among men regarded nothinge.

of



## Of Feare.

Of Feare.

Cap. v.

Anacharsis

**F**ear is a vertue that groweth of an vndoubted belife in God, and hath in it suche force, that it causeth courage to flye, and maketh a man to abstaine from al sinne & wickednesse.

Socrates

No man can be iust, without the feare of God.

Mar. Tel.

If thou wilt desire truly to knowe, what is the feare of God: thou must vnderstande it to bee, both to desire deuoute thinges, and also to liue deuotely, and holely. The feare of God is also to bee vnderstanded, the well of life, that springeth vp into everlastinge life: whereby are washed the onely repentaunt synners, and such as are not filthily spotted and defiled with sinne.

What the  
feare of god  
is.

Alex. seue.

Feare dependeth on loue, and without loue it is sone had in contempt.

Socrates

Feare God aboue al thinges, for that is rightfull and profitable: and so order thy selfe that thy thoughts and words bee alwaies of him: for the speakinge and thyninge of god, surmounteth so much al other wordes and thoughtes, as God himselfe surmounteth al other creatures: and therefore men ought to loue, feare, and obey him  
though

## Of Feare.

fo. 128

though they shoulde bee constrained to the contrary.

If thou knowe not what is sinne, nor what is vertue: by the feare and loue of god thou shalt knowe both.

Thinke vpon the rewarde of sinne, and plate feare to offende. Consider how full of griefe and misery, how short and transitoryous is this present life, and the vayne pleasures thereof, how on euery side thine enemyes compasse thee, and that death lyeth in wait against thee, and euery where catcheth thee suddenly & vnwares.

Feare the great vengeance of God as Ditha. much as thou maist: consider his might & puissance: and that shall keepe thee from sinne, and when thou thinkest of his mercy, remember also his rightiounesse.

Feare not threatenings, neyther be overcome wpyth swete wordes and faire promises: for wpyth these twaine, the Godly (of the wycked) are sharply assailed in thys world.

By the feare of god wee attaine helpe of Socrates the holy ghost, which shall open to vs the gates of saluation, whereunto our soules shall enter with them that haue deserued everlasting life.

He that feareth God as he ought, shal Hermes  
D. iij. neuer



## Of Feare,

neuer fall into the pathes that lead men vnto euill.

**Socrates**

The feare of God is the beginninge of wisdom: And the want of Gods feare, is the very ground and foundatyon of all foolishnes, sinfulness, & abomination.

When the feare of god is once gonne from a man, there remaineth then nothing else but lightnes of life, extreme rashnesse, forgetfulness of god, and running headlong into all kinde of sinne & mischief.

A man that feareth God, serueth God, praieth faithfully vnto God, and distributeth liberally to the poore.

**Propertius**

Hee that rightly feareth god, and esteemeth wel therexcellency of his maiestie from his heart, cannot forgett suche preceptes as he receiued of god, but will alwaies thinke vpon thobseruance of them.

The feare of god doth not onely withdraw the hand and other partes of the body from committing euil: but also it helpeth to the cleansing of the minde, & withdraweth the consent thereof to euill.

**Boetius**

Nothinge is sweeter then the feare of god. If thou wilt not feare god, vengeance will hange ouer thy house to destroy both thee & it.

Wicked men wantinge the feare of God  
are

## Of Feare.

fo. 129

are hunted of euill to their ouerthrow and destruction.

If thou feare god, & hast in thee an vnfeined loue to y<sup>e</sup> truth of God, be cōstant therein & swaue not: neither feare the aduersitie of this world or torment of thy flesh: but set rather befoze thine eies the iustice of god the eternal fire & perpetual destruction of the soule & bodye, whereinto they must needes leape at length which are afraid of the hore frostes of aduersitie, that either man or the deuill can stirre vp to stop & hinder thee from goinge foze wards in thy iourney, to take possession of euerlasting felicitie.

Esculapius

Dread god, & kepe thy selfe frō vaine glozy

Feare followeth hope: wherefoze if thou wilt not feare, hope not.

He y<sup>e</sup> loueth god best, dreadeth him most.

Enforce thy self to know god, & to fear him

Pitha.

They that worship God for feare, least any euill should chaunce vnto them, are like them which hate tiraunts, & reuerēce them because they should not hurt them.

Plutarch

The seruant feareth his master with hatred: but y<sup>e</sup> sonne feareth his father w<sup>th</sup> loue.

Ambros

Continuall feare suffereth not a man to be happy.

Feare hindereth gladnesse.

Neither strength nor bignesse are of any

S. iij.

ba



## Of Feare.

value in a fearefull body.

**Cicillius**

There is no strength of Empire so great which with suppressing by feare, can bee of longe continuance.

**Aristippus**

He ought to feare manye, whom many doe feare.

**Cicillius**

Whom many men feare, they doe hate, and every man whom he hateth he desireth to perishe.

**Cicillius.**

They that desire to be feared, nedes must they dread them of whom they be feared.

There is nothing so sure which standeth not in daunger of his inferiour.

**Plinie Iunior**  
in panegirico.

He that is not environed with charitye, in balne is he garded with terrour, since armour with armour is stirred.

### ¶ The summe of all.

VWithout the feare of God, no man can be iust,  
Nor yet rightly rule his corrupt nature,  
Feare strongly, mortifieth al filthy lust:  
Feare findeth entrance into a life most pure,  
VWhich feare vpon loue dependeth al sure:  
Or els feare without loue, encreaseth hatred.  
And whom men doe feare, they wish were perished.

*Of death not to be feared. Ca. vi.*

**Hermes**  
**Aristotels**

**D**Eath is the dissolution of the body.  
Death is none other thinge but the  
parting

## Of Deathe. fo. 130

parting of the soule from the bodye.

What thinge is death but a trappe doze, **Mar. Aug.**  
wherein the tent is closed, in the which is  
sold al the miseries of this life.

Death doth looke for thee every houre. **Basil**

As soone as thou art borne to possesse the  
earth, incontinent death issueth out of his  
sepulchre to finde thy selfe.

As thou knowest not when or where  
death wil meeete thee: so thou must remem-  
ber, that alwaies and in every place he see-  
beth for thee.

It behoueth a mā so to vse himselfe, that  
he looke for death every houre: & to be al-  
waies in a readines for the commynge of  
death.

There is nothinge that more calleth a **Augustinus**  
man backe from sinne, then the remem-  
brance of death.

Blacke ugly death, maketh al subiectes  
to the rigour of his lawe.

Death deadly woundeth without dreade  
or dallance.

Experience plainly teacheth, & all ages  
approueth, that Gods plagues threatheth,  
sicknesse calleth, olde age warneth, death  
sodenly taketh, and the earth finally de-  
uoureth.

The life of man is like water poured out  
of



## Of Deathe,

of a bucket: which the earth quickly sucketh  
vp and appeareth not againe.

**Plato.**

Death is a thinge y cannot be eschewed:  
wherefoze it ought the lesse to bee fea-  
red.

**Socrates**

Death is common to all persons, though  
to some one way, and to some another.

**Mar. Aur.**

An euill death putteth great doubt of a  
good lyfe: and the good death excuseth the  
euill life.

It were better for a man to die and lose  
this life to attaine so much wealth, then to  
escape, and to liue in so much misery.

**Socrates**

A worshipful death is better then a mise-  
rable life.

Death is not to be feared of them that be  
good.

The carnall and wicked worldly men,  
who haue their felicitie in this life, and are  
ouerwhelmed wyth the vanities of this  
world, they immoderately feare death: &  
they tremble and shrink in their bodies,  
when they heare of death: whose wicked  
harts and mindes are so geuen ouer, to em-  
brace and hold fast the ficle pleasures of this  
life, and they doe vtterly forget, or rather  
appeare plainly doubtful, of the euerlasting  
world to come.

Though the bodilye death, by dyuers  
meanes

not to be feared, fo. 131

meanes and for diuers causes be vnto men  
very tedious and bitter: yet the death ther-  
of, for the testimony of gods truthe, is vn-  
to the godly most easie, most ioyfull, sweete  
and delectable: because he seeth (thzough the  
eye of faith) the present perfourmance of  
gods heavenly promises.

Death is life to him, that looketh to haue Aristotle  
joy after it.

Death of the euill, is the suertie of the  
good.

Life iudgeth vndirectly of death.

Prayle no man befoze death, for death Alsecrates  
is the discoverer of al his works.

Death is the finisher of all tribulation & Seneca  
sorrow.

By that same way that lyfe goeth, death Mar. Tur-  
commeth.

If we liue to die, then we die to liue. Mar. Tur.

Death despiseth al riches & glozy, & rou- Boetius  
leth both rich and poze folke together.

Death riddeth the body out of paines. Diogenes

As the beginninge of our creation com- Aristotle.  
meth of God: so it is meete that after death  
our soule returne to him againe.

To men occupied about deuine thinges, Plato  
life semeth a thing of no reputation.

The most profitable thing for the world  
is the death of couetous & euill people.

Death



## Of Deathe,

**Solon  
Hermes.**

Death is the rest of all couetous people.  
Like as age followeth youth : even so  
death followeth age.

**Mar. Tur.**

Short is our life, and shortly death com-  
maundeth vs to close our eyes, & to followe  
the course of death.

**Platarch**

After Wynter the sprynge tyme fol-  
loweth, but after age youth neuer commeth  
again.

The ende of sicknesse is death: & the ende  
of darknesse is light.

**Mar. Tur.**

When the life passeth there is no proudece  
in a prudent, nor vertue in a vertuous, nor  
Lordschippe in a Lorde, that can take a-  
way the feare of the spirite, nor payne of  
the fleshe.

**Plato**

He which feareth to haue paines after  
death, ought in his life time to auoyd the pe-  
rill which is his owne wickednesse.

A rashe and a wicked eye that delyteth to  
beholde vanitie, may well be called wynd-  
do we of death, for it is the deadly minister  
of the harts concupiscence, and forerunner  
of filthy factes, thefts, robberies, extorcions,  
and such like.

**Socrates**

None neede to feare death saue those  
which haue committed so much iniquitie, as  
after death deserueth dampnation.

It is an happy mannes lot to dye bee-  
fore

not to be feared.

fo. 132

foze he desireth death.

He is in a miserable state that wisheth to dye.

Thou must needs die : but not so oft as thou wouldest.

For vnrighteousnes and other mischeyuous deedes, the soule after death is soze punished. PlatoDeath is swete to them that liue in so. Seneca  
rowe.

Take not thought to liue longe, but to liue well.

Despise bodyly death, and it shalbee lyfe to thy soule: follow truith and thou shalt be saued. Hermas

Wisedom maketh men to despise death, &amp; ought therfoze of al mē to be embraced, as the best remedy against the feare of death.

It apperteineth to men to be valiant, rather to despise death, then to hate life.

Death and slepe be cosins germine.

Quint. Curt.This is to be alwaies noted, that when thou goest out of thine house thou art not certaine to returne into thine house again: & in goinge into thine house, thou art not sure thence to goe out againe: likewise whē thou goest to thy bed, thou art not sure to rise fro thence againe. Seneca.

Live and hope as if thou shouldest dye

imune. Plutarch



## Of Deathe,

immediatly.

**Homer**

One day demeth another, but y<sup>e</sup> last daye geueth iudgement of al that is passed.

**Pitha.**

Death ought rather to be desired the despised. For it chaungeth vs frō this worlde of vncleanes and shame, to the pure worlde of woꝛship: from this transitoꝛie life, to life euerlasting: from the world of folly & vanities, to the world of wisdom, reason, and truth: & frō this world of trauaile & paine: to the world of rest & consolation.

**Mar. Mar.**

How happy were it for the unhappy man (if forgetfulnes deceived him not) to remember the state of this life: how shoꝛte it is, how ful of misery, vanity, and woe: an approued exile, & hath nothinge in it permanent. It is a cōtinual cōflict, strife, & warre, a wandꝛinge wildernes, & a vale of wretchednes, wherein we are continually compassed with most terrible, fierce, & feareful enemies, to the deadly wounding, sleing, and ouerthrowinge both body & soule into hell. ¶ (these mischiefs considered) why should man then haue such desire to dwell in this wretched worlde, and to liue in such a lothsome & laborious life: to tary in such wretchednes, and to remaine in such a perilous state: were not death much rather to be desired: were not the houre of death much better

not to be feared.

fo. 133

better then the continuance of such a lyfe:  
 for to the godly, death is the most happy  
 messenger and quicke dispatcher of all suche  
 displeasures, thende of al trouble and sorow,  
 the bed of al rest, the dore of good desires, the  
 gate of gladnes, the port of paradise, the ha-  
 uen of heauen, the entrance to felicitie, & ma-  
 numission from al miserie, and the begin-  
 ninge of al blessefulnes. Therefore y day of  
 deathes happy visitatiō is not to be contēp-  
 ned or feared, but rather to be highly cele-  
 brated w ioyfulnes, mirth, & melodie. Far  
 of therefore be it, that we should either at  
 the hearinge or presence of death, haue  
 feare in vs and tremblinge, that suche a  
 frinde should not be welcome vnto vs, that  
 the foulnes of his faire face shoulde feare  
 vs from his good conditions: that the bitter-  
 nesse & hardnesse of his rough huske shoulde  
 hinder vs from the swete taste of such a cō-  
 fortable kirkel: yea farre of be it, y the felw-  
 nesse of deathes discommodities, should hin-  
 der vs or plucke vs backe, from y ioyful em-  
 bracing of so many & innumerable commo-  
 dities which he dayly bringeth, for y most  
 quiet state of y godly, & not to heare, see, and  
 feele this: woe be to those deafe eares, blind  
 eyes, & hard harts: whereby, men wickedly  
 feare & flye frō that, which (w most ioyfull  
 desire)



## Of Deathe,

desire) they shoulde wishe and embrace. Consider therefore thy selfe, feare to offende thy presence of God, and feare not the day nor houre of death, but abyde wyth patience thine appointed turne, and thanke thy maker for thy chaunge.

**Mar. Aur.**

Wee saile with great trauaile throughte the great & dangerous perils of this short life, and sodenly at one houre wee are commaunded to take lande & discharge vs of our fleshe, and to take the earth in the sepulcher.

In these our dayes of miserie, wee reade many thinges, wee heare, wee see, wee desire, wee do attaine, wee possesse, suffer, & to rest much, and sodenly wee are called by death: And of al these thinges wee shal beare nothinge away, because al they and wee are nothinge.

**Mar. Aur.**

Al the trauailes of the world are weighe ty, but the trauailes of death are weighe tyest.

All be perilous but that is most perilous.

All be great, but that is the greatest.

All things at last haue an end by death. Saue onely death, whose ende is vnknowne.

Then (if wee be good) syth wee shal chaunge thys wery lye and companye of men, for the sweetenesse and ioy of God  
and

## Not to be feared, fol. 134

and the doubtles of fortune, for thys sure lyfe, and the great and continual feare, for perpetual peace: And this euill and naughty corrupt lyfe, for good renowne and glorye: We ought to thinke verely, this shoulde bee none euill, but a chaunge most blessed and happy.

Oh what blessednes is it, to haue death due for our synnes diuerted into a demonstration & testification of gods truith.

When our last hower is come, necessarye carpeeth vs hence, though wee bee not willing: but if we be willinge, then haue we with God, both thanks and an everlasting rewarde. Dollors

Doubtles, so onely shall the soule of man most happelie at the last by death depart from the body, as she hath aforesaid thzough true knowledge, diligently recorded and practised death: and haue also longe time before (by despisinge of thinges temporall, and by contēplatiō & loue of thinges spiritual) bled her selfe to bee (as it were in a manner) absent or a part from the body.

¶ The summe of all.

¶ Death is the dissoluer of eche mortal body,  
Drineth al againe to their first matter dust,

L. j.

which



## Of Libertie.

which while we liue, should put vs in memory,  
From whence we came, & hence, to what we must,  
Feareful to the euil but ioyful to the iust.  
VVho after this life through death transitory,  
For deathles life ioyned with ioy do trust,  
VVhose life by death, is lead to greater glory.

### ¶ Of Liberty.

Cap. viij.

Diogenes

**T**he best thing in this present life, is liberty, liberty be it neuer so poore is to be preferred before al delights & pleasures where liberty is not.

Cicero

He is to be counted free and at libertye, which is void of al lust & concupiscence.

Liberty is a power geue vnto mā, where by he may liue, as he himselfe shal thinke good. And he liueth properly as him listeth to himselfe which followeth in conuersatiō, those only thinges which are good & honest, who enioyeth freely his office, who hath a foresight howe to liue well, who obeyeth not our lawe for feare of punishment, but for truthe sake and equitie: and with inhome there is nothyng more effectuaue, then the good successe of his owne aduise and Iudgement.

So

## Of Liberty.

fol. 135

So pleasant a thing to man is the state of liberty, that life is to be aduentured for the happy recovery thereof.

To a man that is once brought up with freedom and liberty, there is nothing unto him more grievous and miserable, than to be restrained of the same.

Death truly is to be preferred, before servile slavery & bondage.

That is most truly called servitude, when a manne without moderatyon or state of his appetite, doth follow overmuch his own lust and pleasure: which to overcome, is more commendable and praise worthy, then the winning of many both riche and greate praises.

Diogenes  
Servitude  
What it is.

He is subject to servile state and bondage which cannot refraine from his owne affectyons.

Cicero.

Hee that is a good manne and wise, loseth not hys libertye at any tyme: no, not so longe as breath in him endureth.

Plato

Of oure selues wee have no libertye ne habyltye to doe the will of G D D, but are subject to sinne, and shut up under sinne.

August.

In very much libertye it is harde to bee moderated or to put a bridle to wanton affectyons

Aristotle

L.ij

He



## Of Libertie.

**Macrobius** He that hath liberty to do more thē is necessary, wil oftentimes do more then is tēding to honesty.

**Seneca** To much lybertye turnethe into bondage.

**Chales** Hope is bondage, but mystruste a lybertye.

**Diogenes** The couetous personne, the ambitious, the lecherous, with such other, geuen to vice, cannot be free & at liberty.

A tirāt neuer tasteth of true frindship nor of perfect liberty.

**Alex. seuer.** Slaues and bondmenne, haue onely this liberty, to vse a proud countenaunce because they be shameles: & noble men bēe alwayes knowen by their gentlenes.

**Seneca** They be out of liberty that do not labour in their owne busines, that sleepe at another mans winke, and set their fēete where another man slepeth.

**Mar. Aur.** Where there is corruption of customes, their liberties should be broken.

**Terence** Truely of ouer much licence, happeneth great pestilence.

**Alex. seuer.** Al thinges desire liberty, and mankind most spectally.

**Cicero** It is better for a man to kēpe his owne liberty, then to take liberty from another manne.

## Of Goodnes.

fol. 136

**W**ill constrained, seeketh euer oportunitie  
to slippe of the collar.

**N**othinge is in y<sup>e</sup> perfect state of ioy, if li-  
berty be away.

**T**he summe of all.

**A**lthough honor, welth, riches, and dignity,  
Be deinty pleasures, that nature doth embrace:  
Yet liberty as writers doo testify,  
Is the best thing that man can purchase:  
The poore mans liberty doth plainly deface,  
The riche in prison or bondslauē to riches,  
whose lines are wasted in most wretched distres.

## Of Goodnes.

Cap. viij.

**T**hat thing is to be called good, which Plato  
includeth in it selfe a dignitie that  
sauoureth of God and heauen: so that  
those thinges are onely worthy the  
name of goodnes, which hath a  
perpetuitie and stedfastnes of godlye sub-  
stance.

As God himselfe is al goodnes: so loueth  
he al thinges that are good: which is righ-  
teousnes & vertue: and hateth the contrary,  
vice & wickednes.

Those persons verely may be called good, Cullius

L. iij.

which



## Of Goodnes.

which do so behaue themselves, and in such wise do liue, that their faith, iuertie, equality, and liberalitie, be sufficiently proued: ne that there is in them any couetousnes, wilfulnes or foole hardines, and that in them bee greate stabilitie or constancy: then suppose I (as they may be taken) to bee called good men, which do followe (as much as menne may) nature the chiefe captaine or guide of mans life.

Mar. Tur.

It is not onely sufficient or a personne to bee good, but it is necessary that hee put from him, all occasions that are reputed to bee euill.

Plato

It is good righte, that they which bee good men, and doe the semblable, obteyne honour, which they bee woorthy to haue. Also to them which bee good, and already aduanced to honour, they geue such courage, that they endeouore themselves with al their power, to encrease that opinion of goodnes, whereby they were brought to the aduancement, which needs must bee to the honoz & benefit of those, by whome they were so promoted.

Mar. Tur.

Many yerres of a mans life are not to bee reckned, but rather the good and godly works that he hath done.

Augustinus

They be a curious kinde of men that will  
seeke

## Of Goodnes.

fol. 137

seeke to knowe a nother mans life and beha-  
uiour, & be slowe to seeke the amendment of  
their owne liues.

He may bee called good, that other men Hermes  
sare the better for his goodnes.

He is to be compted a good man amonge Iuan bari?  
them that are good, whom neuer man sawe  
to do any euil works, nor hearde him speake  
any euil wordes, nor do any thinge but it  
was to the comfort of the needy, and profita-  
ble to the common wealth.

Thou canst not be perfectly good, if thou Socrates  
hatest thine enemy: what shalt thou then be,  
if thou hatest thy frind?

Let him that is a good man, be a louer of  
al good menne because they be good: and for  
the goodnes that is in them, let hym haue  
pleasure in their familiarity and companie  
for god shall thereby be praised, & he himselte  
wel commended, ioyfully comforted, & blisse-  
fully rewarded.

There is no greater delectatio & comfort Plato  
to him that is good, the to be scene in the co-  
pany of good men.

Like as a man passing through the City, Plato  
& seeking where he may finde a good Car-  
penter or a good Smith, harkneth where y  
most heawinge is, or beating with hammers,  
& there goeth in, supposin g to find y he loo-

L.iii.

keth



## Of Goodnes.

keth for: Semblably if thou wilt haue a good name, go & looke him out where thou hearest that sicknes sharply raigneth, or where iniustice gouerneth, wil ruleth, or greate power oppresseth: there shalt thou surely finde him that thine hart desireth.

Plato

Aduersity is sent of God vnto good men not vniustly nor cruelly, but for a good consideration and louingly: as the doinge of a good father: which with an incomparable charitie desiring thaduañcement of his sone to perpetuall honour and dignity, by such manner of exercise most aptly trieth hys vertue.

Boetius

Who doubteth but y they are to be compted good men, which in aduersitie be patient, and dealeth bpzightly, both in word and dede to al men.

Mar. Aur.

The greatestt goodnes of all goodnes is, when tiraunts are put vnder by vertues acquired, or to finde remedye against accustomed vices, with good inclinations.

Pitha.

If thou entend to doe any good tarye not til to morowe, for thou knowest not what may chaunce thee this night,

The goodes of the soule are the principal goodes.

Pitha.

Nothing is to be compted good, that may be taken away.

Frinds

## Of Goodnes. fol. 138

Frindship is the chiefeſt good thinge in a Aristotle  
citie or countrey.

Good men reioyce, that not onely they, Socrates  
but al others to be cleare of ſuch myſchiefes  
as be put vpon them.

Men ought to do wel to good people, & to Aristotle  
chastiſe the wicked by rigour.

In good thinges beholde the mercyes of  
God: and apply them aptly to thy ſelfe. And  
in al euill thinges and plagues, beholde hys  
iudgements: where thorough learne & feare  
to offend him.

Doe not what thou wouldeſt, but what  
thou ſhouldeſt.

There is nothing ſo wel done of the that Mar. Aur.  
be good, but forthwith it ſhalbe contraried of  
them that be euil.

The tongue is both good & euil to a man. Anachariſis

The harts of good people, are the caſtels Pitha.  
of their ſecrets.

He that doth good, is better then the good Socrates  
which he doth: And he y doth euil, is worſe  
then the euil that he doth.

A good thing the further & the more larg. Legmon  
ly or apertely it is known, the further the  
vertue thereof ſpreadeth, & rooteth it ſelfe in  
mens harts & remembrance.

If thou doe good to the euil, it ſhall hap-  
pen to thee as it doth to them that feede  
an



## Of Goodnes.

an other mans dog: which barketh aswel at their feeder, as at an other straunger.

**Mar. Tur.** If good men be diligent to seeke others y<sup>e</sup> be good, noe lesse ought they to hide the from them that be euil: For a godly mā with one finger, hath power ouer al them that be vertuous: but for to withstande one euill personne, hee hath neede of handes feete and frindes.

A good riche man seldome may be found.

Hee that is mightye, is not by and by good, but he which is good, immediately is mighty.

**Plutarch.**

It is the part of a good honest man, to forget dishonest things: which to remember is a point of euil.

It is better for a man to amende hym selfe by followinge the good example of his pzedecessours, then to make his successours ware worse, by followinge hys vnthriftie bitious liuing.

**Cicero**

The greatest faulte in a manne that is good, is to approue the euil rather then the good, and the most greate euil in an euill manne, is to condempne the good for the

**Mar. Tur.** euill.

The euil man is alwaies desired for his wickednes to be deade: but the good meriteth alway to haue his death bewailed.

The

## Of Goodnes, fol. 139

The goodnesse that commeth of an igno- *Hermes*  
raunt man, is like the herbes that groweth  
vpon a donghil.

That man semeth good, that is mæke & *Mar. Fur.*  
gentle of condition, softe in wordes, and  
restfull in his person, and gracious in his cō-  
uersation.

Virtuous and welbeleued persons, loue *Diogenes*  
honesty and shamesfastnes at all times and  
in al places.

There is nothinge so good nor so welbee-  
loued, but the course of tyme causeth vs to  
leauē it, to dispraise and abhoze it, and final-  
ly to be weary of it.

Good men be called to ioy, & theuill men  
be dzaiven to paine.

## ¶ The summe of all.

¶ Al goodnes is geuen vs from God aboue,  
thauctor of vertue, grace, and good gouernance,  
whose loue and liuely light, should euer mooue  
Mankinde his good life, his glory to aduance,  
The goodnes of God, as of long continuance.  
And those that be wise men & learned wil say,  
Nothing is good, that may be taken away.

¶ Of Praise and dispraise Cap. ix.

Apply



## Of Praise,

Plato

**A**pply thy selfe so nowe in vertue that in time to come thou maiest therfore be praised.

Diogenes

It is mere wickednes to seeke praise by counterfained vertue.

Challenge not to thy selfe the praise of other mens inuentions.

In al thy doings, seeke chiefly the praise of God.

Chrysost.

When God is blessed, & when thanks & praises be geuen vnto hym of men, then the more plentifull blessinge is wont to be geuen of him euen for their sakes, by whō hee is so blessed. For he that blesteth God, maketh him debtour of a greater blessing.

Mar. Aur.

He is greatly to be prayesed that leadeth an vncorrupt life, & loueth & feareth God, & is frindly to his frinde, fauourable to hys enemy, temperate in his wordes, and restful in his person.

Praise nothing that is not commendable nor dispraise ought that is praise worthy.

Praise honest and good things

Praise not the vnworthy because of his vaine riches.

Praise a mā for that which may neyther be geuen him or taken frō him, which is not his faire house, nor his goodly garments, nor his great houlhold, but his vertue, wit, and perfect

## and Dispraise.

fol. 140

perfect reason.

Praise little, but dispraise lesse.

He y to his noble linage adueth vertue & good conditions, is highly to be praised.

The good woꝝks of old & auncient persōs, **Anacharsis** are to be praised, rather then their white heares. For honoꝝ & praise ought to be geue for y good life, and not for the white head.

If thou wilt praise any man because hee is a gentleman, praise his parents also. If thou praise him for his riches, that appertayneth to fortune. If thou praise hym for his strength, remember y sicknes wil make him weake. If thou praise him for his swiftnes of body, remember that age wil take it away. If for his beuty, it will soone also vanish away. But if thou wilt praise him for his maners, wisdōe, & learning, y as much as appertaineth to a mā, praise thē him, for y is his owne which neither cometh by heritage, neither altereth with fortune, nor is chaunged by age, but is alwayes one with hym.

Doe not such thinges thy selfe as thou **Pithagoras** wouldest dispraise in another.

He that praiseth himselfe, and dispraiseth **Protegens** other, is not woꝝthy praise.

In the multitude of men, there are fewe **Mar. Tur.** to be praised, & many to be dispraised.

Nothing



## and Dispraise.

Nothing dispraiseth a man so much, as his owne praysinge, specially when he boasteth of his owne good deedes.

To be praised of euil men, is as euil, as to be praised for euil doing.

**Cato.**

If a man prayse thee, remember to bee thine owne iudge.

**Cullius**

Wee must beware wee open not oure eares to such as praiseth vs fallly, and not suffer our selues to be flattered.

None be in so much danger of flatterers as the Prince, noble men, & such as be in authoritie.

**Quid.**

The cluster of flatterers walke in y<sup>e</sup> court.

If it were as paineful a thinge for men to praise honest things: as it is to do them, the should they be as little praised as they be followed.

If thou wilt dispraise him whome thou hatest, shew not that thou art his enemy.

**Seneca**

It is a point of flattery, to praise a man to his face.

**Diogenes**

Unmesurable laud & praise, is to be eproued  
Al thinges that are good, hath ever y<sup>e</sup> pre-  
heminence in praise & comparison.

It is sufficient to praise and exalt a childe, seeing his honest towardnes, disposition or aptitude wel proued in him in such things as be taught him.

## Of Praise,

fol. 141

Pride is cause of hatred, and slouth of dis-  
praise.

As they which geue vnwillinglye, seeme Aristotle  
to haue but little themselues, euen so they  
which praise other folkes slenderlye, seeme  
to desire to be praised themselues.

Like as the famished for lacke of other Plutarch.  
meate, are faine sometime to eate their owne  
flesh: so many that are bayne glorious are  
forced to praise themselues because no man  
wil else.

As the shadowe followeth the bodye, so Hermes  
praise followeth vertue. And as the sha-  
dowe goeth sometimes befoze, & sometimes  
behinde, so doth praise also to vertue. But  
the later y<sup>e</sup> it commeth, the greater it is, and  
the more of valure.

Praise no man befoze death, for death is  
the discoverer of al his workes. Life iud-  
geth vndirectly of death.

Alocrates

## ¶ The summe of all.

¶ So vertuously endeuour thy selfe to liue,  
That men euen worthely, thy life may commende,  
Compterfaite not vertue, for men wil it retriue,  
And praise thee for thy profit, if rightly thou entende;  
Both praise and dispraise in our liuing doth depend,  
And as after the body there followeth a shadow,  
Euen so after vertues, praise doth also follow.

The ende of the fifth booke.

The



# THE SIXTE booke

Of the vij. Cardinal vertues, following in their order, against the vij. capitall vices, commonly called the vij. deadly sinnes.

Of Humilitie and Gentlenes. Cap. i.



Humilitie for her excellency shoulde be the sister of true nobility.

God hath most respect vnto them that with humbleness of harte, cast them selues most lowlye before the

presence of his maiesty.

**Propertius** Like as lowlines of hart, maketh a man highly in fauour with God: euen so meeknes of words maketh him to sinke into y hartes of men.

The vertue of humilptie, encouragethe to attaine truely the lawe of God: & maketh apte and meete vessels, to receiue the spirit of God.

Nature

## and Gentlenes. fol. 142

Nature geueth vnto age estimation and Pontanus  
auctoritie: but meekenes of harte is the  
glozy, both of youth & age: & geueth vnto  
them both dignitie & honoz.

That man is worthely counted happy: Seneca  
which they higher that fortune hath aduanci-  
ced him in substance & dignitie: so much the  
more lowly he auayleth his courage.

He that doth gather vertues together Gregor.  
(for estimation & comelines) without þe ver-  
tue of humilitie, doth as he that openly bea-  
reth fine powder, in a rough & boysterous  
wynde.

Gentlenes and affabilitie are worthye Alex. Senec.  
vertues, that causeth men to be hartely and  
dearely beloued.

Nothing surely more enterly and fastly  
ioyneth þe harts of subiects to their Prynce  
or soueraigne then mercy, affabilitie, and  
gentlenes.

Among manie vertues belonging vnto Cicero  
Princes, none is so proper vnto them, or  
so honorable and princelie, as tymely to  
helpe suppliants, to comfort thafflicted, to  
encourage them, and to deliuer men from  
daunger in their distresse.

Nothinge breedeth so greate deformitie  
in a Prince, as to ioyne vnto his high es-  
tate and auctoritie, the noysome bitterness



## Of Humilitie

of his harde and euill tempozed nature.

They doe seeme in deede well tenstruct and aduertise vs, which geueth this admonishment vnto vs: that is to say, the higher wee be in auctorizty, so much y more gentle and lowlye wee shoulde behaue our selues: for nothing is more seemely or commendable to a Prince or a noble man, then y vertue, gentlenes, meekenes, & humilitie.

Crueltie & gentlenes be two contraries: thone is of all men hated, and thother beloved: for crueltie is an enemy mercilesse vnto the mylde nature of man. Men are not in any thinge more like vnto God then the gentlenes & humilitie which most plainly consisteth in doyng good one to another.

Liue gently with thine vnderlings, as thou wouldest thy betters shoulde liue wpyth thee: and doe to al menne, as thou wouldest be done by.

**Genera**

Worship gentlenes & hate cruelty.

If thou wilt correct any man, doe it rather with gentlenes, then with violent extremity. Use measure in al thinges.

Thinke not thy selfe to be y which thou arte not: nor desire to seeme greater, then thou art in deede. Bee gentle and louinge to enery body, flatter none, be familiar with few, be indifferēt and equall towards every man

## and Gentlenes. fol. 143

man, be slow to wrath, and swift to mercy and pitie.

Avarice is the thinge that taketh away y<sup>e</sup> Aristotle name of gentlenes.

The gentle and lowly person cannot be hated.

The gentle man gently entreated, is e<sup>n</sup> Alex. sentent to doe al thinges, but the vile natured manne familiarlye bled, grudgeth at all thinges.

Geue place to thy betters, & to thy elders.

Be not high minded. Please every body.

Be seruicable to every body. Doe not y<sup>e</sup> to another, which thou thy selfe hatest. Get by perswasion and not by violence. Hate violence. Be gentle in thy behauiour, & familiar in communication.

It belongeth to gentlenes to salute gladly them that wee meete: and to familiarity, to talke with them gently & frindly.

It seemeth to be vncomly & great vngentlenes, a man to be vnthankfull.

It is due to render deserued thankes.

Humanitie and gentlenes will rather of Pompeius a friende hope the best, then forethinke the worst.

If thou desire that thy frindes loue may Propertius continue, be courteous and gentle towarde him, both in speach and also in maners: for

Cl.ij.

bears



## Of Humilitie &c.

beare him in his anger, reprove him gently  
in his error, and comfort him in his ad-  
versitie.

Like as pride slayeth loue, prouoketh  
disdaine, kindleth malice, confoundeth ius-  
tice, and subuerteth weales publique: euen  
so gentlenesse, affabilitie, or humblenesse,  
doe stirre vp affection, augment benig-  
lence, intende charitie, support good equitie,  
and preserve most surely countreyes and  
Cyties.

### The summe of all

Humblenesse and affabilitie are two worthy vertues,  
That most happely purchaseth frindship and fauour.  
Yea, euen Princes and rulers that these vertues doe vse,  
Causeth subiectes to obey them, & geue them due honour.  
Hate crueltie, be lowly, & of gentle behaniour,  
For as pride slayeth loue, and engendreth al wickednes,  
So loue lively flourisheth by the meanes of humblenes.

### Of Loue and Charitie. Two mentall vertues. Cap. ij.

Hermes.  
Plato

Seneca

**C**onstant loue is a principall vertue.  
Without loue no vertue maye bee  
perfect.

He that lacketh loue, ought not to  
bee regarded.

## and Charitie. fo. 144

It is not possible to doe any thyng well without loue.

True loue is that which is not idle, but **Propertius** worketh to serue him whom he loueth.

Loue all men, and be in subiection to all **Socrates** lawes, but aboue al thinges loue and obey god.

The greatest argument of godly loue is to loue that which God willeth: and not to loue that, which god loueth not.

The true louer of God (which is properly the charitable person) is vnder no rule, but he is lord aboue al lawes, al inuentions, al precepts, and all commaundements that god hath geuen to man. For charitie hath no bonde.

He erreth in mine opinion that preferreth feare beefore loue: without the which (witnessteth **Socrates**) nothyng epyther **Socrates** wyth god or with man, may longe endure or abide.

Wee are bound to loue, maintaine, and **Cullins** preserue the common attonement and fellowship of al mankinde.

The nature of fauour and grace, is fardest of, of all thinges from selfe loue: seeking nothyng lesse then her owne commoditye, but rather respecteth the commoditye of others.



## Of Loue.

**Barucius** None of vs loueth God, that enforceth to wil any thinge contrary to gods will. He perfectly loueth not god, y<sup>e</sup> doth any thinge without god. He perfectly loueth not god, that thinketh any thinge besides god. The perfect loue of god cannot stande with any care or study for this life. The perfect loue of God abideth not the couplinge with anye other loue, The perfect loue of God, knoweth none affectyon to kindred: It knoweth no difference betwene poore and riche, it knoweth not what meaneth myne and thine, it cannot deuide a foe from a frinde: for he that truely and perfectly loueth God, must loue god alone, nothinge besides God nor with God, but loue all indyfferently in God and for God.

There are two kindes of loue, thone naturall & thother heauenly.

The good louer loueth his soule, better then his body.

The euill louer, loueth his body, and not his soule.

**Pitha.**

A man of feeble courage annoyeth hym selfe lightly with that which he loueth.

**Plato**

To be louing to him that hurteth vs, is y<sup>e</sup> most acceptable thinge in the sight of God that a man may doe. Thou shalt be beloued of God, if thou follow him in this point: In  
desse

## and Charitie. fo. 145

desiring to doe good to al men, & to hurt no  
bodie.

There is true loue where be t wo bodyes **Mar. Iur.**  
seperate, & but one hart together.

Loue is pated with loue.

**Withs.**

Smal substance encreaseeth, where concord  
reigneth: By discord great things are scat-  
tered and come to naught.

Of loue mixed with mockery, Follow  
weth the truth of infamy.

There be fve waies noted of louing one  
an other, of the which number one way is  
praised thre be utterly dispraised, & one nei-  
ther praised nor dispraised. First a mā may  
loue his neighbour for gods sake, as every  
good vertuous man loueth enery man. Se-  
condarily a mā may loue his neighbour for  
naturall affection, because he is hys sonne,  
his brother or kinsman. Thirdly he maye  
loue for vaine glory, as if he looked of hys  
neighbo: to be worshipped, or aduanced to  
honor. Fourthly, a man may loue for coue-  
tousnes, as whē hē cheriseth & flattreth a  
rich man for his goods, or when he maketh  
much of thē that haue done hym pleasures  
or may doe. Fifthly & last, he may loue for  
his sensual lust & appetite, as whē he loueth to  
fare delicatly, or els whē his mind foolishly  
runeth & doteth bpō women. The first way

**W. iij.**

**to**



## Of Loue.

to loue his neighbor for y<sup>e</sup> loue that he beareth to God, is onely worthy to be praysed. The seconde waye, naturally deserueth neither praise nor dispraise. The thirde, the fourth, and the fifth, to loue for glozy, aduantage or pleasure, all thre bee bitterlye naught.

**Seneca**

Likenesse of maners maketh loue steadfast and perfect.

Of all thinges the newest is best, saue of loue and frendship: which the elder that it wareth, is euer the better.

To much selfe loue is cause of al euill.

Repentance is the end of filthy loue.

Lewde loue is the busines of loyterers.

Loue cannot be mingled with feare.

There is no thinge so darke, but that loue espieth.

Loue leaueth no daunger vnattempted.

It is not possible for a seruant to be diligent that loueth not his maister.

**Mar. Aur.**

He that hath an whole and clere hart, without enforcing, vttereth louing words: he that hath an euil hart, alwaies ouercometh other with words of malice.

That person that is entirely beeloued, cauleth euer great grieve at his death.

**Socrates**

The loue of a soule is moze noysome the pleasant.

**As**

## and Charitie. fo. 146

As one birde loueth another, & one beaſt another, and one wiſe man another: ſo one ſoule loueth another. Mar. Tur.

Loue peace, mayntaine concord, be merciful to the penitent, deſpiſe not thine vnderlinges.

Haunt not to much thy frindes houſes, Aristippus  
for that engendzeth no great loue: nor bee not long from thence, for that engendzeth hate, but uſe a meane in all thinges.

Loue betweene neighbours ſuffreth to be mitigate with water: but it is requiſite that the loue of his prince and the people be perfect and pure.

It is better for a man to loue good fellowship then money. Aristotle.

There is no perfect loue, where is no equalitie betweene louer s.

Loue in yonge bloud in the ſpringe time and flouriſhing youthe, is a poyſon, that ſozthwith ſpreadeth into euery being: it is an herbe that by and by entreth the entrailes: a ſwouninge that incontinentlye mortifieth al the members, and a peſtilence that ſlaieſh the hart, & finally it maketh an ende of al vertues. Mar. Tur.

As yute in euery place findeth ſomewhat to cleaue to, ſo loue is very ſeldome without a ſubiect. Plato

The



## Of Loue,

**Mar. Tur.** The great voyce outwarde, is a signe of little loue inwarde: & the great inward loue keepeth silence outwarde.

The old lecherous louer, is as a leeke to a white head, & a græne taile.

**Hermes.** Like as y<sup>e</sup> fier wasteth y<sup>e</sup> firebrand, so doth scornefulnes wast loue betweene frinds.

Better are the stripes of hym that faithfully loueth: then the deceitfull kisses of him that hateth.

**Mar. Tur.** This is a iust ordinaunce of god, that hee that loueth shal haue an ende, and it that is beloued shal take an ende, and the time that wee are in, shal also ende: then it is reason that the loue wherewith wee doe loue, shal ende likewise.

**Hermes**  
what charitie is

Charitie is a good and a gracious affecte of the soule, whereby mans hart hath no fantasie to esteeme, value, or ponder any thing in this wilde worlde, beside or before y<sup>e</sup> care and study to know god.

God as he himselte is al charitie and loue, and thonely beginninge of all goodnesse: so there floweth freelye from hym, as from thonely fountaine of al grace, into the hart of man (thinsstrument of his grace) all good motions to worke wel, & that dutifully, freely, louingly, and of good wil, by the power & fredome of his spirite, without respecting  
of

## and Charitie. fo. 147

of merite thereby oꝛ iustificatyon: but reuerently (with al ioyfulnesse) tendinge and seekinge thonly gloꝛy of him, by whome through grace he is so freely and mercifully iustified, made righteous, & saued.

Charitie is the childe of faith.

Chrysost.

Good woꝛkes maketh not a man iustified oꝛ righteous: but a man being once iustified doth good woꝛkes. Augustinus

No deserts of men can haue place before the grace of God.

Charitie is not like one vertue: but is suche a thinge, that by many degrees of diuers vertues, it must be gotten, as final concludi- on of al labour and trauaile in vertue.

All charitie is loue, but it is not true that all loue is charitie.

Charitie maketh men to forsake sinne, & to embrace vertue.

Charitie is the whole perfectiõ of a good man.

Charitie maketh a manne absolute and perfect in all vertues.

The filthy effectes of bribery, hindereth greatly the woꝛke of charitye.

As couetousnes, bribery, & extortion are neuer contented but neede: so charitable liberalitie is evermore blessed with plenty.

By our charity with god, we learne what

is



## Of Loue,

is our duttie toward man.

**Augustinus**

The two wings wherewith a man flieth vnto God, bee these: If thou forgyue him which hath offended thee: and dost help him that hath neede of thee.

How can charitie to man stande: when charitie to God (which is obedience to his will) is ouerthrowne?

Six things here following are to be specially noted, that in what man so euer any of them do raigne, there abideth not in hym any sparke of gods charitie. First looke vpon the vnmmercifull and cursed man, that being boide of pittie, cannot forgiue, but stil boyleth in his appetite to be auenged. Secondly looke vpon the enuious stomake, how he without rest fretteth in coueting the sight of his hurt whom he so cruelly spighteth. Thirde ly looke vpon the insatiable glutton, how (without godly regarde) he beastly prouideth hys belly chere. Fourthly, looke vpon the filthy leacher, howe busye hee is to compasse hys vngratyous thoughts. Fifthly, looke vpon the wretched couetous man, how without reason & good order, he continually scrapeth & beateth hys braine to gather gaires. Finally, looke vpon the ambitious and haughty harted fellow, how busily he bestireth him to get promotion &

## and Charitie. fo. 148

worship. These kinde of men through their vaine & corrupt fantasies (not possessed with y grace & charitie of god) be no lesse greedy to satisfie these their vnlatiable desires, then the hungry & thirstie bodie (through naturall necessitie) seeke to be refreshed.

Who soeuer feeleth in his hart any point or tittle of hatred, or enuy, for any maner of cause, against any man, that person maye be wel assured that he is not in charity with god.

Charitie is a word much vled with euery man and woman, but not so well perceyued, as it is commonly spoken.

Like as fier is an instrument, without which few works can bee finished, so without charitie nothing may be done well and honestly.

Like as god, and the children of God are alwaies knownen to be at one, in charitie, mercy, pittie, pacience, longe sufferinge, withynge, welfare, health, and life to euery man: so the deuill and the children of the deuill are knowne to be alwaies one, by their enuy, spite, and malignity, by their crueltie, tyranny, impaciency, swifter reuengement, appzeSSION, impoverishing and spolinge, hinderers of health, and verye murderers.

The



## Of Patience.

### ¶ The summe of all.

In this life, of loue there are two kindes,  
That draweth men to ioy or paine,  
On filthy loue some set their mindes,  
And godly loue some men retaine,  
The wicked doe count such loue but vaine,  
But Gods heavenly loue, and charitie,  
Purchaseth euerlasting felicitie.

### *Of Patience, A mentall vertue. Cap. iij.*

**P**atience is a noble vertue, appertayning as well to inward gouernance, as to exterior gouernance, and is the banquisher of iniuries, the sure defence against all affectes and passions of the soule, reteining alwaies glad semblance in aduersitie and dolor.

**How to obtaine patience**

The meane to obtaine patience, is by two thinges principally: a dyrect and vpright conscience, and true and constantt oppinion in the estimation of goodnesse, which sel dome commeth onely of nature, except it bee wonderfull excellent; but by the diligent studie of very Philosophy (not that which is sophisticate and consisteth in sophismes) nature is thereto prepared and holpen.

**Socrates**

Patience and good belife in God, maketh  
a man

## Of Patience.

fo. 149

a man victorious.

He is perfectly patient, which in his furie can subdue his owne affections.

Better is he that contempneth injury, Ambros then he that sorroweth. For he that contempneth it as he nothing felt it, passeth not of it: But he that is sorrowful is therewith tormēted as though he felt it.

Sustayne, abstaine. Sustaine & beare Epictetus aduersitie: and abstaine from all euill, & filthy pleasures & pastimes.

It is oftentimes sene, that it cannot faile Mar. Aure in a man that can suffer and take patience, to haue vertue and force.

He is worthy to be compted couragious strong and stout, which doth not onely with patience suffer injuries, rebukes and displeasures done vnto him, but also doth good against those euill.

One of the vertues that a wise manne ought to haue (wherein he shalbe known as wise) is, that he can suffer wel: for a mā that can suffer well, was neuer but wylse & wel manered.

He that is patient and sober, shall neuer repent him.

Be patient in tribulation, and giue nos Hermes man cause to speake euill of thee.

Let not thy hart faile thee, although fortune



## Of Pacience,

time turneth her face a while from thee: but patiently beare the time: for many euenticles doe oftentimes followe carefull moornings.

**Hermes**

Receive patiently the words of correction though they seeme greivous.

In suffering afflictions, paciēce is made stronge.

Pacience and perseuerance are two proper notes: wherby gods children are truly knowen from the hypocrites, counterfaites and dissemblers.

By pacience wee are rendred vnto God, and proued amongst men.

Humilitie, pacience, and feare speach, are the pacifiers of wrath and anger.

**Mar. Tur.**

The trauailes that come of necessitie, sought with good courage to be abidden.

Be constant & patient in aduersitie: & in prosperitie ware, and lowly.

**Mar. Tur.**

It were better no pacience to suffer, nor lawe to permit, that a thinge, the sage person in great maturitie and deliberation hath written, to be dispraised by a simple person.

The best way to bee auenged, is to contempe injury and rebuke, and to liue wyth such honesty as is good behauiour, that the doer shall at the last be thereof ashamed, or at the least leese the fruyt of hys malice, that

## Of Diligence &amp;c. fol.150

that is to say, shal not reioyce & haue glozy of thy hinderance and damage.

Euen as Iron, except it be often scoured will soone corrupt and ware rustye: so except the sinnefull harte of manne and hys fleshe, be often scoured with the whetstone of aduersitie, they wil soone corrupt and ouer growe with the rust of al filthinesse and sinne.

## ¶ The summe of all.

Patience is a vertue both noble & necessary,  
 Appertaining to the inward and exterior gouernance.  
 Patience is a vanquisher of approued iniury,  
 A sure rocke of defence against al disturbance,  
 This vertue therefore to obtaine, geue diligent attendance  
 By ii. things thou shalt learne it, to thy cōfort in distresse.  
 An vpright conscience, and constant esteeming of goodnes.

*Of Diligence, agilitie, or quickenes. Cap. iij.*

**D**iligence quickelye dispatcheth all Seneca things.

Hee that diligently attendeth to Aristotle his businesse, can neuer repent him, but bringeth al his woorkes to a perfect and good conclusion.

Diligence and carefullnesse are the keyes of certaintie.

¶ j.

Diligent



## Of Diligence.

**Hermes**  
**Cicero**

Diligent purueiance is great suertie.

There is nothing so fearfull vnto wise & circumspect men, but by diligence it may be foreseene and luckely brought to passe. Neither is there any euil but that it must readily fall vppon those, which be vndiligent carelesse and sluggish.

**Cicero**

The God which is immortal, doth (as it were) sel al things vnto vs for our laboz and trauell.

They which will come to happy state, must diligentlie labour in this world.

**Salust:**

Athousande evils doe afflict dayly that man, which hath to him selfe, an ydle and an vnprofitable carcasse.

There was neuer any man that obtained vnto renowne by his carcles sluggishnes.

**Virgil**

Diligent laboz preuaileth mightely: yea, it ouercometh al things.

Those studies which seeme laborsome, in youthful yeres, are made right pleasant rests vnto olde age.

By the deceitful popson of sleuth, vertue being overcome, it yeldeth to the breach of confusion, and falleth in a sodaine to vnter decaye.

**Terence**

Wee knowe that there is nothing so easie but it will seeme harde, if it be not with cherefulnes taken in hande.

## Agilitie or quicknes. fol. 151

Nothing vnto man is so harde, but by diligence it may easily be founde out.

If by diligence thou shalt bring any noble thing to passe: thy labour shal litle be ouerpast and gone, but thy gloze shal yet remaine: and if at pleasure thou accomplishe any vile act, the remembrance doubteles of thy villany shal stil remaine such whē thy pleasure is farre past & gone. Virgil

The wakinge eye and well occupied hand, atteyneth of righte vnto many great thinges.

There is nothing so good to make an horse fatte, as the eye of his master, neither is there ought better to make lande fertile, then the steps of the owner, that is to saye, the masters diligence. Diogenes

By daunger, dread, and doubtfulness, diligence is greatly hindered. Demosth.

It oftentimes happeneth that they which be slacke and vndiligent in doinge their duties at the beginning, after that they haue bene admonished thereof, either by their friends, or by the goodnes of their owne proper wifes, they haue bene industrious & very diligent. Contrarywise, other which at first haue bene quicke to a maruelous dexteritie & promptnes, they haue after wards by litle and litle relented, yea, & hauinge gathered together



## Of Diligence &c.

together (as diuers haue) good estimation & abundance of substance, haue w<sup>d</sup>rauen the selues frō paineful affairs, & at the last, be to no man, but only to them selues profitable.

**Sittachus**

Nothing shal cause a man moze diligent, ly to doe his duety, then to thinke what he would require of him y<sup>e</sup> is inferio<sup>r</sup> to him.

**Salonius**

He that is diligent, shal enioy the profit of his labo<sup>r</sup> & diligence.

**The summe of all.**

**Diligence is a quicknes and liuelines of minde whereby al things are finished most aptly, Diligence doth alwaies this commodity finde, it neuer repenteth but endeth most gladly. Carefull diligence is the keye of certaintie, and as with diligence men do their busines, what reward shal followe the end wil expresse.**

## Of Liberality

Cap. v.

**Aristotle**

**L**iberality is aswel a measure in geuinge as in taking of money o<sup>r</sup> goods:

Liberality is not in the multitude o<sup>r</sup> quantitie of that which is geuen, but in the habit o<sup>r</sup> fashion of the geuer.

It is liberalitie, to geue acco<sup>r</sup>dinge to a mans habilitie.

**That**

## Of Liberalitie,

fol. 152

That is not to bee approued liberalitie, **Cullius**  
 wherein is any mixture of auarice or rapin,  
 for it is not properly liberality to exact un-  
 iustly, or by violence or craft to take goodes  
 from particuler persons & distribut them in  
 a multitude: or to take fro many vniustly,  
 & enriche therewith one persone or a fewe:  
 for the true precept concerninge benefites  
 or rewardes is, to take good haede that hee  
 contend not against equitie, ne that hee vp-  
 hold no iniury.

There be two fountaines which doe ap- **Cicero. Max.**  
 proue liberalitie: that is a sure iudgement  
 & an honest fauour.

Hee only is liberall, which distributeth ac- **Aristotles**  
 cording to his substance, and where it is ex-  
 pedient.

Liberality taketh hys name of the sub-  
 stance of the person, from whome it proceed-  
 eth. For it resteth not in y quality or quan-  
 titie of things y be geuen, but in the natural  
 disposition of the geuer.

Wonderfullie is the loue of the multy- **Cullius**  
 tude, altogether stirred with the same, and  
 opinion of liberality, bountyfulnes, ius-  
 tice, and faithfulness, and of all those vertues  
 which appertayne to the mildenesse of ma-  
 ners, and gentlenes.

It should seeme y as man being the most **Theopra.**  
 pretious  
 E. iij.



## Of Liberality.

precious and goodly creature of all others  
vpon the whole earth, & so in large maner  
wonderfully endew'd with diuine grace,  
from the high God aboue: shoulde in such  
wise most earnestly regarde hys estate and  
creation, that not onely (as a lord ouer the)  
to haue and enioy the pleasures of them (for  
his sufficient and needful purpose) but also  
most louingly with al diligence, to see to the  
reliefe & comfort of those that by creatyon  
are like vnto himselfe.

**Aristotle**

Liberality in a noble manne, is spect-  
allye to be commended, although it some-  
what excede the termes of measure. And  
if it bee well and duely employed, it acqui-  
reth perpetuall honour to the geauer, and  
much fruit and singuler commoditie there-  
by encrease. For where honest and vertu-  
ous men be aduanced & well rewarded, it  
stirreth the courages of them that haue any  
sparke of vertue, to encrease therein with all  
their force & endeour. Wherefore, next to  
helping & relieuing of a comunalty, y great  
part of liberality is to be imploied on men  
of vertue and good qualities: wherein, is  
to bee required a good electyon and iudge-  
ment, that for hope of reward or fauour (vn-  
der the cloke of vertue) be not hyd the most  
mortal poison of flattery. Liberality which  
is

## Of Liberalitie,

fol. 153

is vpon flatterers employed, is not only perished, but also spilled & deuoured.

He is liberall y<sup>e</sup> delighteth moze in good renowne, then in mony. **Seneca**

A liberal man cannot be enuious.

**Socrates**

He that is liberal, can not liue amisse.

Geue liberally fo<sup>r</sup> thy profit.

As liberality maketh frinds of enemies: so pride maketh enemies of frinds.

They that be liberal, do withhold o<sup>r</sup> hide nothing from them whom they loue: whereby loue encreaseth, & frindshippe also is made perpetual & stable.

He y<sup>e</sup> is liberal neglecteth not his goodes no<sup>r</sup> geueth it to al men: but vsethe it so, as he may continuallye helpe other: and geueth, whe<sup>r</sup>e, & where, and on whome it ought to be best employed. **Hermes**

Liberality & beneficence be of such affinitye, that the one may neuer from the other be seperate, fo<sup>r</sup> the imploument of mony is not liberalitie, if it be not fo<sup>r</sup> a good ende o<sup>r</sup> purpose. Beneficence is neuer taken but in the better parte, and is taken out of vertue, where liberality commeth out of the coffer. **Cullius**

Liberality causeth me to be greatly mar- **Alex. Sener.**  
uelled at. **Cullius**

A liberal hart is cause o<sup>f</sup> benenolence, al-  
though

**Æliis.**



## Of Liberality.

though sometimes perchance power lacketh.

That same liberality that standeth in  
travaile and diligence, is both more honest,  
and also speedeth furder, and is able to pre-  
fit mee.

**Pararius**

It is y<sup>e</sup> greatest part of godlines, to know-  
ledge y<sup>e</sup> liberality of gods goodnes towards  
vs: and to geue only praises vnto him from  
whence all thinges are yeldeo to oure pur-  
poses.

**The summe of all.**

**Liberality is a certaine measure,**  
That springeth of fauour, frindship, and amity,  
In geuing or receiuing, lands and treasure,  
After a mans substance or hability,  
But chiefly in comforting the poore needy,  
For that is liberality in very deede,  
To helpe the poore miserable in time of neede.

**Of Temperance & moderation. Cap. vi.**

**Phocion**

**T**emperance is a noble vertue, and  
chiefely apperteyneth to the hono-  
rable state of mankind, whereby the  
princely gouernour reason (whych  
raigneth as a king in manne) is known to  
beare swaye in man: whereby is happely  
tempered

## Of Temperaunce. fol.154

tempozed al his doings, & thereby differeth from thaffect of beasts.

Temperaunce is enemy to lust, & lust is a waiting seruant vnto bodely pleasure.

Temperaunce calleth a mā backe from al grosse affects & carnal appetites, and letteth him not excede neither in foolish reioysing nor in vngodly sozowng. Boetius

Temperaunce is y pacefier of al tumults. Cicero.

Grosse affections and lustes, are eyther vtterly to bee refused, or else with moderation to be vsed. Plocrates

He is to be called a temperate & moderate person: which not onely hath power ouer his wanton & corrupt affects, but so endeuoureth also himselfe, that in his countrey he is chargeable to no man, to no mā cruell or greuous, neither to any man daūgerous. Plutarch.

For he is tempered w<sup>th</sup> the light of y heauenly grace, he is of nature familiar & gentle: he is easy to men y wil come & speake w<sup>th</sup> him: whose house is vnlocked, not shut, but open to al mē, where euery man (as it were in tēpestes & stozmes) may repaire for their relieuement & succour.

Youth vntemperate and full of carnall affectyons quickely tourneth the bodye into age, to be ful of infirmities, soule and feeble. Anaxago.

Alben



## Of Temperaunce.

**Cicero.**

When thunbrydled carkas oꝝ fraile fleshy of man, is not wel tempered oꝝ discretely ruled, but ouermuch cherished, set at liberty, and pampered: then is the soule the lesse regarded oꝝ looked vppon, but abyedeth in moſte diſſoꝝmed ſtate and miſerable. And the moze delicately the bodey is handled: the moze ſtubboꝝnly it wraſtleth agaynſte the mynde and doth caſte it of, euen as an hoꝝe too wel cherished, bleth oft to caſte his ryder. The heauy burden of the bodey ſoꝝe oppreſſeth the mynde.

He canne not commend Temperaunce which thinketh that the chiefe good thinge, conſiſteth in pleaſure, foꝝ temperance is there to an enemy.

**Cicero**

As Temperance doth mitegate al groſſe appetites, and cauſeth them to be obedient to reaſon, and doth preſerue the iudgement of the minde: So temperance is thereto an enemy, foꝝ it greatlye troubleth and infla- meth much the minde.

**Collas**

If thou wouldeſt conſider the excellencye of mannes nature, and the dignitie there of: thou ſhouldeſt wel perceine, howe ſoule & diſhoneſt a thing it is, to be reſolued into leachery, immoderate eating & drinking, & to liue loſely & wantonly: and contrary wiſe how honeſt, faire, and commẽdable a thing it is

## and moderation. fol.155

It is, to liue continently, temperately, sadly,  
and soberly.

He is worthy to be called a temperate Thucydides  
and moderate personne, which firmly go-  
uerneth and bridleth (thzough reason) the  
vice of sensualitie, and al other grosse affec-  
tions of the minde.

## ¶ The summe of all.

¶ Of al noble vertues, that God geueth to man,  
& whereby (as reasonable) is knowne frō beasts,  
Temporance is of force, apprehend it who can,  
To bridle grosse affects, which the wise detests,  
It preserveth excesse, at bankers and at feasts.  
It offreth also to a contented minde,  
To take with thankfulness, such as it doth find.

## ¶ Of Chastitie.

Cap. viij.

**C**hastity, purity of life, continency, or Propertius  
refusing the corrupt pleasures of the  
flesh and of this world, are pretious  
in the sight of God: and possessed only  
of those that keepe their bodies cleane & un-  
defiled: and such as in life, refrayne from al  
cuill.

Chastitie is the beauty of mans soule.

Chastity



## Of Chastity.

Chastity & purity of life consisteth either in sincere virginity, or in faithful matrimony.

The first degree of chastitie, is pure virginity: the second, faithful matrimony.

Abstinency & continency, are louely vertues & of great force against these two capital vices (that is to say) auarice & lechery: which vices being restrained by a noble man that liueth at liberty & without controlmēt: procureth vnto him (besides y<sup>e</sup> fauor of god) immortal glory. And that Citie or Realme whereof the gouernors with these vices bee little or nothing acquainted, do abide longe in prosperitie: For as Valerius Maximus sayeth: where soeuer this feruent pestilence of manking hath entrie, insury raigneth, reproche or infamy is spread, and denoureth y<sup>e</sup> name of Nobility.

That thou maist auoyde filthye loue, a dissolute, commune, & libidinous life (with other like kynde of filthines) embrace that loue which God alloweth, & keepe Chastity and purity of life: which consisteth in sincere virginity, or else in the faithfull state of matrimony.

A chaste hart (which is onely seene and approued of god) is most precious and blessed in his sight, & therefore deserueth of all men, so farre forth to bee well iudged and commended.

Chrysost.  
Homil.  
De inuēci-  
one crā.

Male. Max.

Thesilius

Apuleius

## Of Chastity. fol. 156

commended as the wordes vttered from the mouth, the maner of outwarde gesture, the blage in eating or drinking, & thorder of apparel, semeth to be honest, modest, temperate & seemely.

A wise man, whē he is once stirred bp to thunnatural desire of wanton and vncleane things: he wil by & by charge himselfe with the lothsome state of filthines: & wil flye (to his power) euen from the very secret or inward consēt of them, and much rather from the committed fact.

It muste needes bee a poynte of greafe **Phuonins** contynency and integritie (if it be possible for any man) not to be caughte with thinficements of vayne beauty, comelines of bodye, outwarde and gaye gloze, nor with the vaine pleasures of the worlde: but to bee restrayned, by the respecte of Justice, equitie, cleanes, and chastitie, yea, and wyth the bridle of the feare of **GOD**, not to consent to corrupt concupyscence: which doth in that sorte deceiue them (specially al carnal menne) an blindeth right iudgement in them.

Some men there be whom bodely luste **Socrates** tickleth not at all, such men ought not by & by ascribe that vnto vertue, which is an indifferent thing, for not to lacke bodely lust, but



## Of Chastity.

but to overcome bodely luste is thoffice of vertue.

Neither suffer thine hands to worke, nor thy tongue to speake, nor thine ears to heare that which is filthy & euil.

**Socrates**

Be ware of the baites of wanton women which are laide out to catche men, for they are great hinderance to him that desireth wisdom.

Flye from filthines of life.

At thy table let al things be pure, chaste & holy, euen as he is holy, whose giftes thou hast there haue in hand.

**Calliodorus**

There be fixe things that preserueth chastitie, sobernes in diet, occupation, sharpnes of thinner apparel, brideling the senses, that is to say the five wits. Also selde communicatiō, & that with honesty, & chesewing opportunity of the person, the place, & the time.

**Augustinus**

Where necessitye is ioynd or laide vnto chastitie, there auctoritie is geuen to lecherie, for neither is shee chaste, which by feare is compelled, neither is she honest which with neede is obtained.

**Barnard**

Chastity without charity, is a lampe without oile: take the oile away & the lampe geueth no light, take away charity, then chastitie pleaseeth not at al.

**Pontanus**

That man whose mind is wholly dedicated to

## Of Chastity.

fol. 157

ted to the vse of vertue & purify of life, & despiseth y<sup>e</sup> vanities of this short life, most certainly preuaileth and obtaineth saluation in the ende.

## ¶ The summe of all.

¶ Because flesh is fraile, and procureth filthines,  
and worketh with w<sup>o</sup> the soules deformity,  
It behoueth in time, to eschew such wickednes,  
and ioyfully embrace, thuse of chastity.  
Handle not, here not, nor speake that is filthy,  
Detest from the hart women light & wanton,  
For many by their baits, are caught to destruction.

# ¶ THE SEVENTH booke.

¶ An admonition to auoide al kinde  
of vices.

Cap. i.

The



## An admonition &c.



**T**he causes of al incon-  
ueniences and hurtes  
y may happen to man  
are hys owne vyces,  
which bryngeth hym  
into the hatred both  
of God & man, yea, &  
of him selfe also at the  
length: wherefore the Philosophers aboue  
all thinges, haue euer abhorred them, and  
by all meanes endeouored to quenche and  
destroie them, bothe in them selues, and  
in al other. And although there be sundrye  
sortes of vices, some naturall, some vnna-  
tural, and some against nature: I thinke it  
not needeful to distinguish in them, but bee-  
cause they be all evil, therefore to endeuour,  
to make them all abhorred. Wherefore I  
haue in this booke, gathered the sayinges  
of the Philosophers concerning the vilenes  
and corruption of the most parte of them:  
shewing what detriment & hurt commeth  
through them, which I wishe that all men  
woulde diligentlie note, least not beeynge  
warned by other mennes harmes they  
dooe (through their owne) teache others  
to beware.

*Of Vice, Synne, and wickednes.*  
*Capitulo . ij.*

**L**ike as vertue is a garment moste comely & pretious: whereby the soule is garnished, to the glory of the most high God, so vice and wickednes is most filthy, abhominable, & vncōely: which corrupteth & destroyeth the soule, contrary to the will of God.

Curled is that man that knoweth not to *Mar. Tur.* be a man: but maketh himselfe lesse then a man by his vice.

The life of that man is wicked, that man, *Anaxago.* ny bewaileth: and in whose death euery body reioyseth.

As there is nothinge vpon the earth bet, *Protegens* ter then good creatures: so there is nothing worse then vicious & wicked men.

They that be dayly enclined and vtterly *Aristotle.* disposed to vice and wickednesse, shall not at any time encrease in riches nor profit in any science.

All such as for þe multitude of their sinnes & wickednesse are hopeles, and such as haue committed thefts, & slaughters, wyth such other like wickednesse: the iustice of God & their owne deserts dampne vnto euerlastyng death from the whych they shall ne-



## Of Vice,

uer be deliuered.

If thou hast wickedly sinned, repent thee speedely, & tarry not till to morow.

**Plato**

Woe be to that sinful & wicked man that hath not power to tourne from the filthy woorkes of bodely & vaine pleasures, y<sup>e</sup> hindereth him from the blissefull state, & keepeth backe his soule from the presence of God.

**Mar. Aur.**

It is mere wickednesse to chaunge or alter good lawes, to awake strife, & raise noises: to abate noblenes, to exalt thyn worthe: to banishe innocents, and honour the euil: to loue flatterers, and dispraise them that be vertuous: to embrace delightes, & treade vertue vnder foote, to weepe for them that be euil, & laughe to scozne them that be good, & finally they are all wicked that take lightnesse for their mother, and vertue for their stepmother.

It is very wickednes to seeke praise, by counterfeyted vertue.

**Hermes**

Sinne, & seeke wickednes, where thou knowest God is not.

An euil man is neither his owne frinde, nor yet any other mans.

**Aristotle**

It is a great corruption vnto the people, to haue a vitious & corrupt ruler.

Beware of sinne as the serpent of the soule:

## Sinne and wickednesse. fol. 159

soule: which spoileth vs of al our ornature  
& semely apparel in gods sight.

Neither suffer thy handes to worke, nor  
thy tonge to speake, nor thine eare to heare  
that which is euill or wicked.

If thou entena not to doe good, yet at the  
least refraine from doing euill.

Flye and eschew thine owne byces, and Plato  
be not curious to search out other mens.

Thinke al thinges may be suffered, saue  
filthinesse & vice.

As we are set in diuers pleasures by our War. Tur.  
byce, so wee fall hourly into diuers mys-  
eries, & are noted to our great infamy.

Nothinge is euill, but that which is cou- Diogenes  
pled with vice & wickednesse.

Hee that is rooted in sinne, will not bee  
corrected.

The euill which vitious persons doe in Plutarch.  
the company of a Prince, is reputed his.

We not familiaritie w any vitious per- Hermes  
sone.

Without comparison, hee is worse that  
fauoureth euill, then he that committeth v  
euill: for the one proceedeth of weakenes, &  
the other of malice.

Rulers & men of auctoritie sinne cree-  
dingly, that geueth other licence to sinne.

It is hard for a mā hauing licēce to sinne,



## Of Vice,

to keepe him selfe therefro.

**Anacharsis** Sinne plucketh thy soule from god, whose image thy soule should beare.

**Plato** Thzough sinne & wickednes, kingdomes are altered & chaunged.

**Isauel** Thzough sinne Princes are remoued frō their royal state & dignitie.

**What sinne is.** Sinne is an act, straying from the order of thende, which it ought to bee dyrected vnto : contrary to the rule either of nature, eyther of reason, eyther of the euerlasting lawe.

**Ambros** Sinne is the bzeache of gods lawe, and dysobedience of the heavenly commaundements.

**Augustinus** Sinne is eyther that, which is spoken, committed, eyther coueted contrary to the euerlasting lawe.

**Concupiscence** Of sinne there bee (as from an euil tree) many bzaunches, as the loue of our selues, the loue of pleasure, louinge of whozedom, drunkennes, gluttony, loue of glozy, loue of honoz, of ambition, and other such kinde of vices. And vpon al this wicked rable, and such like, crafty Concupiscēce waiteth as a seruant at inches, in applyinge eche of them thobiectes of their kinde. And if it be not obeyed, there must also needes be suffred the rule and gouernance of sinne. For experience

## Sinne and wickednesse. fo. 160

ence (so often) teacheth, that in this respect the malice of concupiscence is great, and therefore to be forsaken.

There bee three thinges that cause vs to sinne: thone is, foolishly flatteringe oure selues, and to thinke that God seeth not our sinnes: another is to perswade wyth our selues, that god careth not for our sins: the thirde is, because wee wey not gods iustice, but respect him to be onely mercifull, wee wil of purpose be y more sinfull.

The occasiō  
of sinne

We that is in the seruitude of sinne, the strength thereof, and the power of Sathan is such, that no vertue or strength of man, no nor the strength of any celestial spirites can doe any good, or helpe to make him free: for it is onely the power of the heauenly and moste mightie spirite of God to purge freely the hartes of menne, and to sett them free from the bondage of sinne and Sathan.

The seruit-  
tude of sinne

The wickednes of mans life maketh the spirit of god dul in the hart of man, that is: not to worke in him according to his holy & diuine nature.

If a man woulde rightly vnderstand the high maiestie & puissant state of the great & terrible god: should he not thinke that whē he hideth himselfe in darkenesse, and doing

A good  
mean to for-  
sake sinne



## Of Vice,

the deedes of darkenes, that he shoulde bee neuerthelesse manifest vnto him in all hys doings: who is able of power to perceiue the secrets of the hart.

Where sinne by auctoritie is duely punished, there the countrie & people are most happy & blessed.

Cities are well gouerned when the wicked be punished.

The feeble are defended from the mighty, & the true from the vntrue, by the vertue of iustice: who also rooteth out the wicked from among the good.

He is a vitious person that entendeth only to his owne profite.

**Menocrates:** If thou entendest any thinge whereof may growe any goodnesse, deuise to procede with al diligēce. But if by thy works may chaunce that which is euill, then be as swift to conquere thy will.

**Plato**

Thou canst not alwaies keepe vnspied thy sinne & wickednesse, although for a season it be secret and hidde, for truth the true daughter of God & of tyme, hath swozne to detest al sinne, vice, & crime.

**Mar. Mar.**

They that be euil, be alwaies double euil, because they beare armour defensiuē, to defende their owne euils: & armes of offense, to assaile the good maners of other.

They

## Sinne and wickednesse. fo. 161

They liue berye euill that beeginne alwaies to liue, for as much as their manye beginniges doe make their liues still vnperfect.

It is better to suffer death then by compulsion to doe that which is euill. Hermes.

There is but one way to goodnes, but many waies to euill are innumerable.

To be much inquisitiue of others offences, is a signe of an euill disposition.

The greatest euill of al euils, is when a person forgetteth that he is a manne, putting reason vnderfoote, straining his hand agaynst vertue, and letteth vice rule the hyde. Mar. Mar.

What doth it profit the to haue an expert tongue, a quicke memory, & cleare vnderstandinge, great science, profounde eloquence, or a swete stile, if wyth these graces thou hast a wicked will.

Rulers by vsinge viciousnes destroy not onely themselves, but al others besides, that are vnder their gouernance. Socrates

He is no good gouernor that commaundeth other to auoid vices and will not leaue them himselfe. Plato

Vertues cannot be sene in a man, except he first put away his vices. Hermes

As some popsons are so contrary by nature, Seneca



## Of Vice,

ture, that the one cureth the other, so is it likewise of deceipts & vices.

**Plutarch.**

He which geueth riches or glozy to a wicked man, geueth wine to him that hath a feuer.

**Aristotle**

If they be miserable which haue cruell maistres, although they may goe from the: how much are they more miserable y<sup>e</sup> serue their vices as their maistres, from whom they cannot flye.

There followeth wickednes a thousande evils, but specially that most wretched torment & vexation, of an vncleane conscience.

Sinne accuseth to eternall death.

**Virgil**

*An hundred tongues, and mouthes as many,  
Although I had with eloquence high:  
And though my voyce al Iron were,  
In strength yet coulde I not declare,  
The vices of men, nor yet can tell,  
What paines therefore they suffer in hell.*

As the harts of the wicked, are altogether hardened and impenitēt: so they heape bp displeasure vnto them selues against the day of wrath, and the terrible appearing of the iust iudgement of god.

The matche, to kindle against vs, the fierce fier of gods wrath is our sinnes.

**Cato**

The fault committed is of our selues but God is blamelesse.

He

## Sinne and wickednesse, fo. 162

Hēe is a fowle that committeth sinne: he is wise that repenteth him of his sinne: but he is to be counted most wise that flieth frō the fact of sinne.

Euery sinne is conceiued first in y<sup>e</sup> harte, Arnobius and afterwarde finished in the worlde o<sup>r</sup> fact.

The hart of mā is defiled and vncleane: and all the sinnes committed by men, proceedeth from thence, as from a fountaine of all euill & mischiese.

As in euery Romegarret there is some Plato graine rotten: so is there no man but hath some euill condition.

As a man appeareth more in a mist then Socrates in cleare weather, so appeareth hys vyce more when he is angry, then when hēe is at quiet.

As to the good their goodnesse is a reward, Hermes. so to the wicked their wickednesse is a punishment.

Like as a flie which feedeth vpon corrupt Plato thinges, despiseth the swēte & pure herbes, so wickednes doth followe the wicked, dyspraying all goodnes.

Like as one bzaunche of a treee bēeing set Socrates on fier, kindleth all the rest: so one vicious fellowe, destroiethe an whole company.

As men for their bodily health doe ab- Hermes  
staine



## Of Ignorance &c.

Attaine from euill meates. So ought they  
to abstaine from sinne for the saluation of  
their soules.

### The summe of all.

As the soule which by vertue is chiefly garnished,  
Doth shewe and set forth gods eternall glory,  
So the soule that with vice is replenished,  
Forgetteth god and sinneth most wickedly,  
Embrace then vertue, for vice is most filthy,  
And vertue at no time in man can shine clere.  
While vice and wickednes in him shal appeare.

### *Of Ignorance and Errour. Cap. iij.*

Plato

**I**gnorance is a madnesse of the  
soule : which while it laboureth to  
attaine the truth, is confounded in  
the knowledge of it selfe.

Great is the hurt that hath chaunced by  
ignorance.

Plato

They which be ignorant & of euill dispo-  
sition be vnhappy: For where ignorance &  
sinne is, there infelicitie and misery most  
plainely appeareth.

To be ignorant of Gods true seruice, is  
not to be commended : but to be rather vt-  
terly blamed and punished by the hande  
of God.

As

## and Errour. fo. 163

As the light of godly knowledge, encreaseth vertue, & worketh a godly life: so the darkenesse of ignorance hindreth vertue, & encreaseth a wicked life.

There is nothyng worse then to liue Plato beastly and out of honest order: and y<sup>e</sup> greatest and most euident cause and token thereof, is, the sinne of ignorance: whych is an vtter enemy, and contrary to the vertue of knowledge.

The ignorance of knowledge that is in Plato brute beastes, maketh plainely the differēce betwene man & them: for so much differeth man from the dull & brutish beaste, as hee sheweth himselfe by knowledge to be clerely vnspotted of ignorance.

He is properly to be termed brutish, that is but of grosse and dull sense, & lacketh the capacitie of knowledge: & finally brutishnes is very ignorance. Aristippus  
What ignorance is

As ignorance maketh a man beastlike, Plato and keepeth him lowe, and in y<sup>e</sup> state of beggerie and miserie: so knowledge putteth away beastlynes, it raiseth a man vp, & setteth him in the seate of dignitie.

The doctrine of Goddes truth is an instruction of them that be ignorant: for the minde of man is not so bryght by the lyght of nature, that it canne by thowne sharpnes



## Of Ignorance.

nes knowe the thinges that be of god , and necessary to be knowen for the saluation of manne: wherefoze it behoueth hym to haue a moze godly light, whereby, he may haue the true light, and thereby be truely taught: that is to say , by the light of the spirite of God, in the vnderstandinge of the woꝝd of God.

An ignorant man may bee knowen by thre points : hee cannot rule himselfe , because he lacketh reason: he cannot resist hys lusts, because he lacketh wit, neyther can he doe what he woulde, because he is in bondage to a woman.

Socrates

There is none so ignorant as hee that trusteth most to hys owne wit: none so vncertaine as hee that moste trusteth fortune: noꝝ any so much out of quiet, as hee that is combꝛed with an vnruly bꝛawlinge wyfe.

The boldnes of the ignorant engendꝛeth al euils.

Thꝛough lacke of witte springeth much harme: by meanes of ignorance much good is left vndone.

The ignorant in their bankets vse minstꝛally to cheare them: but the learned with their voices delyght one another.

Hee that is ignoꝛaunt in the trathe, and  
leddes

ledde about with oppinions, muste needes erre.

It is a great shame for an olde manne to be ignozant.

It is a shame to bee ignozant in that, Socrates which euery man ought to knowe.

He is an ignozant foole that is gouerned by womens counsaile.

He that doubteth and maruailleth, semeth to be ignozant.

It is better to be ignozant in vile things Pitha. then to know them.

He that knoweth not how much hee see. Socrates keth, doth not knowe when to finde that which he lacketh.

That which is well done, is done wytingly: but that which is euill done, is done ignozantly.

Ignozance in a Prince is a stroke of pestilence: It slaieth diuers, and infecteth all persons, & vnpcopleth the realme, chaseth away frinds, and geueth hart to enemies of straunge natyons that were besore in dread: and finally dammageth his person and slaundereth every one.

Folenes engendzeth ignozance, and ignozance engendzeth error. Plato

Of smal errors not let at the beginning, springeth great and mighty mischieses.

The



## Of Ignorance,

**Augustinus** The begynninge of errour is, to thinke those things to please God, which pleaseth our selues: & those thinges to displease God wherewith our selues be displeased.

Those thinges be very delectable & pleasant vnto vs, which doe either like our eyes, with their outwarde curiositie, glistering & gaynesse, either our eares with some special pleasantnesse: & therfore doe we also thinke that they doe in like maner please the deuine senses of the most holye and heauenly God.

**Mar. Cel.** It is an olde sayinge, that the multitude of them which doe erre, & their agreement in that errour, cannot neuer make the errour allowable.

**Cyprian** Custome without truth is but an olde errour.

He is as wel out of the way which doth commit an errour, seduced by the iudgment or entisement of another body, as he that is seduced of him selfe.

It is most right that they which doe refuse the gift of the knowledge of god, should be againe refused, and haue it taken farre from them: and be ouerwhelmed to that eternost, wyth the curse of ignorance and errors.

An errour is not overcome with violence  
and

and truth.

Errour at the ende is knowen to be euil,  
and truthe there by is muche the better  
known.

He that erreth befoze he knowe y<sup>e</sup> truth,  
ought the sooner to be forgiven.

Thonely vnderstandinge which is dus- Mar. Tur.  
ked in errors, & depzaued in malices, can  
not be healed by medecines, noz redressed by  
reason, noz holp by counsaile.

### ¶ The summe of all.

Ignorance of the soule, is very madnesse,  
Which while it laboureth the truth to attaine.  
Is confounded and wrapped in heauines,  
Through selfe knowledge and feeblenes of braine,  
Yea, this is also most euident and plaine,  
That as ignorance is bredde by ydlennesse,  
Euen so is errour by ignorance doublesse.

*Of Foolishnesse. Cap. iij.*

**T**here is no greater enemy to man Pitha.  
kinde, then folly.

To bee overcome with affections  
is a plaine euident token of foolishnes.

Among the foolish he is most sole that  
knoweth but little, and sheweth himseife to  
knowe much.

A foole cannot be knowen among foles, Mar. Tur.  
noz a wise man among sage folke.

It



## Of Foolishenes.

It is a foolishnesse to intende much to dreames.

Fond and foolish dreames, deceiue them that put their trust in them.

They bee grosse and foolish Phisitions, which take any counsaile at the patients dreames.

When God wil send dreames & visions, they chaunce to wise men in the day time.

**Hermes**

It is a lamentable and miserable thinge, a wise man to be vnder the rule and gouernance of a foole.

**Legmon**

Miserable is the state or change of the welthy or poore woman, that in steade of a wise man and godly, she fasten vpon a foole to gouerne her person, her goodes and sample.

It is a foolish madnes to think that riche men be happy.

It is better to be wise & poore, then to be foolish & a great Lorde.

It is a shame to make the disciples of fooles, maisters of Princes.

**Protegens**

Seeke not the gouernaunce of a foole, for hee cannot peyle nor conceyue whos doth hym good, no more then a horse or any other brute beaste, which taketh no hede whether he be charged or burdened w<sup>th</sup> golde or grauell.

**Ino**

## Of Foolishnesse. fol. 166

Instruction in a foole encreaseeth more follye.

It is foolishnes for a man to boast himselfe of such feats, as other creatures by nature can do better then he.

It is the property of a foole to seeke out **Cullius** other mens faults & forget his owne.

Among wisemen y<sup>e</sup> foole is made bright, **Mar. Tur.** and among fooles wise men do shine.

A foole that from base pouerty is raysed **Chilon.** vp to riches and wordlye prosperitie: is of all men most forgetful and vnfrindly to his frinde.

The more riches a foole hath, the verier **Protegens** foole he is.

It is a great folly for a mā to muse much vpon such thinges as doe passe his vnderstanding.

Geue not too light credence to a mannes **Alocrates** wordes, nor laugh thou them to scorne: for thone is the property of a foole, and thother the condition of a mad man.

A wellfauored and faire person that is a **Diogenes** foole, is like a faire house and an euill host harboured therein.

There is nothing so assured, but the re- **Mar. Tur.** couerance thereof ought to bee feared, if a foole haue the guiding thereof.

Many times, of wise yong men, cometh

Z.j.

eloe



## Of Foolishnesse.

olde fooles, and of yonge fooles. customably commeth wise olde men.

It is no general rule that al persons shal alwaies be yong and light, no: that all olde persons should be alwaies wise.

This is most true that if the yonge men be bozne with folly: the olde man liueth and dieth without couetousnes.

**Protegens** Trust not a foole in his foolishnes.

They that are pruden, though they be demaunded, say little, but foolish folke wil speake too much without thaukinge of any question.

**Mar. Aur.** The beasts are more profitable to labor the earth, then the foolish persons be to serue in the common wealth.

**Seneca** Like as raine cannot profit the corne that is sown vpon drie stones: so neither teaching no: study may profit a foole, to learne wisdom.

### The summe of all.

There is to mankind, no greater enemy,  
And that more hindereth his estimation,  
Then the lothsome burthen of beastly folly,  
Which plainly appeareth in eche condition,  
Fooles are ouerthrowen, with their light affection.  
And as Corne vpon stones is sown in vaine,  
Euen so are good counsaillers to a foolish braine,

## Of Wine.

fol. 167

Of Vine and Drunkenesse.

Cap. v.

**T**he wine bringeth forth three grapes, Anacharsis  
the first of pleasure, the second of drunkenness, the third of sorrow.

Like as with water, Vault is made Hermes  
sweete, euē so a sorrowful hart is made mery  
with wine.

Wine inordinately taken, troubleth Boetius  
mans reason, maketh dull vnderstanding,  
enfebleth remembraunce, sendeth in forgetfulness,  
poureth in errors, and bringeth forth sluggishness.

A smale quantitie of wine is sufficient  
for a wise and learned man, yea for any mā,  
for therewith when he sleepeth, he shall not  
be troubled, nor fele any paine.

As too much wine weakneth the sinewes  
in a man: so it also killeth the memory.

Wine vnmeasurably taken is an enemy Isocrates  
to the soule.

Much wine and wisdom may not agree, for they be two contraries.

Wine geuen out of time may be annoyance.

By wine beauty fadeth, and age is defaced,  
Vine maketh forgottē that late was embraced.

Wine and wrath drowneeth both reason and senses.

Z.ij.

Di



## Of Wine.

*Galene de sa-  
nitate mēda.  
liber quintus.*

Of too much drinking procéedeth dropsies  
wherewith the body, & oftentimes the vy-  
sage is swolne & defaced: beastly fury, wher-  
with the mindes be perished, and of al other  
most odious, swine drunkennes: wherewith  
both the body & soule is deformed, and the fi-  
gure of manne is as it were by enchaunt-  
ment transformed into an ougly and loth-  
some image.

It is not to be permitted, that perfecte &  
pure wine without alaye of water, shoulde  
in any wise be geuen to children: For as-  
much as it humecteth the bodye or maketh  
it moyster or whotter then is conuenient.

Also it filleth the heade with fume, in the  
specially, which be like, as children of whote  
& moist temperance.

*Diogenes*

To take erccesse of drinke is eucry where  
abominable.

Excessive bibbing and drinking, pricketh  
fast forwards to leachery.

*Demosth.*

To drinke wel, is a proper tie meete for a  
sponge, but not for a man.

Drunkennes is an abhominable vice in a  
teacher.

*Plato*

A drunkard is vnprofitable for any kinde  
of good seruice.

Drunkennes vndoeth him that delyteth  
therein.

*W. Rath*

and Drunkenesse. fol. 168

Wrath maketh a man a beast, but drunkennes maketh him worse.

Drunkennes maketh a man unruly.

Plato

Drunkennes ought to be eschewed of all men, but specially in rulers, watchmen, and officers.

Like as when the wine spurgeth, it breaketh the vessels, and that which is in the bottom, cometh vp to the brimme, even so drunkennes dyscouereth the secretes of the hart.

Platarch.

The best meanes to keepe a man sober, is to beholde, see, and remember, the filthy beastlines of drunkardes.

Anacharsis

¶ The summe of all.

The vine freshly flourisheth, and yeldeth his kinde, three sundry grapes, and of contrary condition: Of pleasure, of drunkennes, & of sorow, thus we find, by daily experience, through our grosse affection, Wine inordinately taken, troubleth mans reason, and the filthines of drunkards: if thou see and remember, Shal sufficiently admonish the, to keepe the sober.

¶ Of Lying and blasphemie. Cap. vi.

Lying is a sickness of the soule which can not bee cured but by shame or reason.

Z. liij.

Lying



## Of Lyinge,

Lying is a monstrous and wicked euill, that filthily defileth & prophaneth y<sup>e</sup> tongue of man: which (of god) is other wise cōsecrated, euen to the truith, & to thuteraunce of his praise.

Solon

By lying the trueth is broken, god thereby greuously offended, and our owne state also & our neighbours much empaird: who taketh harme, when in lying we wil seeme to gratifie others.

By lying faith & credyt (which wee may not lacke) is greatly weakened, & somtymes cleane taken away.

Cicero:

He is not to be credited, which hath once violated his othe: yea, although he sweare by al the Gods.

It is not good to credyt them, which will lie for aduantage,

It is not the property of a good man, to lie for profits sake.

He that accustomably is affect to lyinge shutteth out him selfe from the company & presence of good: and most horrible ioyneeth himselfe to the deuill, yelding himselfe to his bitter bondage & power.

He that lyeth (bearinge the countenance of an honest man) by his outwarde countenance of honesty, sooner deceiueth and seduceth, then many other appearinge to the  
contrary

## and Blasphemy. fol.169

contrarpe.

Hæ horribly lyeth and flattereth, that **Propertius** corruptly reporteth a knowne wicked man to be happy & blessed.

There is no difference, betweene a great **Seneca** teller of tidings, & a liar.

Let him be of like credit with thæ, which is a liar, and such a one as is ful of words.

Beware of lyers and flatterers: and if **Hermes** thou be in authoritie, punish them.

Flye the company of a lyar: but if thou must needes keepe companie wyth him, beware that in any case thou beleue him not.

There is no goodnes in a liar.

He y dare make a lie to his father, oz see- keth meâes to deceiue him: such a one much moze dareth bebold to do y like vnto another.

**Plato**  
**Terentius**

Beleue not him which telleth thæ a lie by an other body: for hæ wil in like manner make a lie of thæ to another man.

He ought not to lye, that taketh vppon him to instruct other.

It is lawfull for a gouernour for y mayntenance of his estate, & sauegarde of his people to lye: but not for a subiect to lye in any cause.

The rewarde of a lyer, is, that he bæ not Solon beleued of that he speaketh.

A common lyer, not to be double in hys Pitha.

Z.iiiij.

tale,



## Of Lyinge,

tale nedeth a good memory.

A boaster is moze to be despised then a lier.

A wicked soule is knowen by that it delighteth in lies & blasphemie.

Therefore, if at any time thou takest vpon thee to sweare, see that thou swearest not (by the wil of the deuil) falsely and vniu-  
truely, eyther vainly and trifelingly through  
the common manner of cursed custome,  
whereby the vengeance of God shal fall in-  
finitely vpon thee, to confound thee here in  
this life, and after that to be dampned for  
euer with the deuil, and with al his malign-  
nant members: But in swearing, sweare  
lawfully: for othes lawfully taken & in due  
time, Kings, Princes, Judges, Rulers, & al  
Magistrates themselves refuse not y<sup>e</sup> s<sup>a</sup>e: for  
comon lawes by y<sup>e</sup> means, are, or ought to  
be euermore truly obserued & kept vniuolat.  
By lawfull othes, Justice is with indifferen-  
cie ministred, Innocent persons, Orphanes  
widowes, and poore me<sup>n</sup> are defended from  
cruel murtherers, from oppressours, from  
the periured, from lyers, from outfacers,  
shameles persons and theues, that they suf-  
fer by them in iniury, or take any harme at  
their hands. By lawfull othes also, mutuall  
societic, amity, and good order, is continually  
kept in al Comminalties, as in Cities, Bo-  
roughes,

## and Blasphemy. fol.170

roughes, Townes, and Villages. Againe.  
by lawfull othes, the truth of malefactorz is  
searched out, wrongefull dealers the more  
sharply punished, & the susteiners of wꝛōg,  
are iustly restozed to their right, wherefoze  
to sweare lawfully thou maist be bolde, it is  
no evil thinge: for it bringeth therewith to  
thy reioysing, many goodly, good, and neces-  
sary commodities: whereas to the contrary  
by false swearing, lying, and custome in blas-  
phemie, heapes of incommodities shal fall  
daily vpon thee to confound thee.

## ¶ The summe of all.

¶ The soule with lying, is often infected,  
as with a pestilent and hurtful malady,  
The soule in that state, is knowne to be wicked.  
whereof shame or reason, is thonly remedy:  
And as great tellers of news, are seldōe credited  
So liars and boasters are alwaies despised.

## ¶ Of Flattery.

Cap. viij.

**F**lattery is a pestilent & noisome vice. Diogenes  
The flatterer diligently applyeth to Ennius.  
the time.

To flatter, glose, or lye, requireth Plato  
gloze.



## Of Flattery.

glorious & painted words, where as trueth desireth a simple & plaine utterance, and no glosing nor fayning at al.

**Diogenes**

¶ Of slaunders and flatterers, take heede if ye wil, for neyther tame nor wilde beasts can bite vs so il, For of wilde beastes, slaunder is the most biter, and of the tame most biterh a flatterer.

**Theopra.**

For a man much better it is among raueners to fal, and be taken then among flatterers: For rauens but of fleihe, dead bodies do depriue, but flatterers deuoure men while they be aliue.

**Hermes**

Like as a Camelion hath al colours saue white, so hath a flatterer all poyntes saue honesty.

**Aristotle**

As a lookinge glasse representeth every thing that is set against it: even so doth a flatterer.

**Plutarch.**

Like as the shadowe followeth a manne continually what so euer he doe: even so a flatterer, what so euer a man doth, applyeth himselfe to the same.

**Socrates**

Knowe thy selfe, so shal noe flatterer beguile thee.

**Seneca**

Within thy selfe, beeholde well thy selfe and to knowe what thou art: geue noe credence to other.

**Plutarch.**

Flatter not, nor be thou flattered.  
The famelier companiō, which is alway like pleasant, & gapeth for thanks & neuer biteth, is of a wise man to be suspected.

They

## Of Flattery.

fol. 171

They that haue good wits may soone perceiue & finde out flatterers, which sometime by him selfe diligently considereth his owne qualities, & natural appetite: For y<sup>e</sup> company or communication of a person familiar which is alwaies pleasant & without sharpnes enclining to inordinate fauor & affection, is alway to be mislyked.

As the wormes do breade most gladly in softe wood and swete, so the most gentle & noble wits enclined to honor, replenished with most honest & courteous maners, doe soonest admit flatterers, & be by the abused.

Those men are most woorthye to suffer shamefull death, that with false adulation do corrupte, and adulterate the gentle and vertuous nature of a noble man. Hee that perversly instructeth and flattereth, slayeth both his owne soule, and seeketh to destroye the good renowne of his master.

A Godly Prince or gouernour, like the **Socrates** father of a countrey, by his excellent wisdom & the rule of iustice, wil prouide that all false flatterers, false accusours, and their abettours, may be so punished, that they and all other persons of like inclination, may be affraide to abuse the clemencie and gentle natures of such vertuous and gracious gouernours.

Flattery



## Of Flattery.

Flatterye from frindship is harde to bee disseuered: For as much as in euery motion & effect of the mind, they be mutually mingled together.

Mar. Tur.

The mothes and soft woꝛmes, fret the cloth: and the canker woꝛme perseth y<sup>e</sup> bone, & flattering men beguile al the woꝛlde.

Let no men perswade thee by flattery to do any euil, noꝛ to beleue otherwise of thy selfe then thou art in deede.

Socrates

Neither flatter noꝛ chide thy wise befoꝛe straungers.

Neither flounder, noꝛ flatter, noꝛ bee no seker out of other mens matters: set thine owne woꝛkes alwaies befoꝛe thine eyes, but cast out other mens behinde thy backe.

### The summe of all.

¶ Flattery from frindship is hardly disseuered, being mutually knit, with the effects of the mind. Busy bodies & pickethaꝛks are not to be trusted, as wisemen their subtelty wil quickly out finde. Nobles by flattery are often made blind.

& as worms in soft wood do breede most gladly, so gentle and noble wits, are hurt by flattery,

The

# THE EIGHTE booke.

¶ Of vii. capital vices commonly called the vii.  
deadly sinnes.

¶ Of Pride and Arrogancy. Capi. i.



Hyde, statelines,  
loftines of mynd,  
or arrogancy (an e  
uil affect, ground  
by the deuill in the  
hart of man) is an  
ougly & lothesome  
monster in the sight  
of god: a vice most  
odible, vnreuerēt,

Cleobulus

hateful, hurtful, and to be vtterly abhored,  
both of God & good men.

Pride is thonly grounde or chiefe cause  
of al variance, hatred, & mischief.

What wicked euil is there comitted vpon  
the earth, at any time, either against God  
or good men: which the proude hart of man  
attempteth not.

Belton

Amōg the proud mē of this world: Emu  
lation,



## Of Pride.

lation, hatred, contention, & varsaunce, is all waies common.

**T**halmighty & righteous God: as hee resisteth mightily & iustly, the contemptuous haute & proude: so he detesteth & vtterlyc abhorreth, y whole broode of priue michers, secret vnderminers, hipocrits, & double dealers: specially al those, which (vnder y presence of amity, & with the onely outwarde face of godlines, do long cloke their malice) y with the continuance of time, they may accomplish their mischeuous purposes.

**Tullias**

**T**here must be vled amongst menne a lowly & milde behauiour, and a decent reuerence one towards another (as becommeth good and humble men) not onely vnto those of the higher sort: but also to all the rest of meaner degrees: for otherwise, it should not onely bee a signe of great arrogancye and pride, but also a plaine cause of iudgement, y such a one sheweth himselfe to be altogether not onely laweles, but also shamles & without honest regard what euery mā to thinke of him.

**Whotildes**

**I**f thou wilt bee beloued both of God and good men, thou maiest not be proude of the good gifts of God: whether of wisdome, policy, beauty, comelines, strēgth, aucthority, or riches, for it is one God that is onely wyle, politique,

## and arrogancy. fol. 173

politique, puissaunt, amiable, wealthy, and full of al felicitie.

But not elated nor proude by a Plotinus.  
gainst thine inferiour or poore neighbor, swell not in pride against him: ouer looke him not with an haut, stout, & stately countenaunce: but to the spirit of humility, gladly embrace him, be gentle vnto him, frame fauourably thy good countenaunce towards him, speake frindly vnto him, and benefit him (by al means) if thou maiest happely help him.

Abuse not thy state, hate pride, desire Montanus.  
to bee clenly, and not gorgeous in thyne apparell.

And howsoeuer god thy maker hath formed thee, thinke wel to thankfulness of his workmanship, & deforme not thy selfe like a monster.

A man should be kept in such apparell, & should not be to nete, neyther yet to filthy, but such as might auoide an vnseemely, rude, & beastly negligence.

Pride should not of yong men bee follo- Alex. leuor.  
wed: it should of elde men bee vtterlye dys-  
deyred, and finally of al men suspected and feared.

As God vnto y godly is most swete, getle & lowly, euen so to y wicked, proude & unfull he is very sower, sharpe, & roughe, specyally appearinge



## Of Enuy.

appearing and felt for euer vppon them, in the terrible day of death, dampnation and vengeance.

¶ The summe of all.

¶ Pride is a vice most monstrous and hurtful, and thonly ground of al mischief and discorde, Pride woundeth with strife the haughty & disdaiful Pride breaketh the band of amitie and concord, O humble thy selfe then, and feare the Lord: be alwaies gentle, to thy frind or brother, weare comely apparel, and care for none other.

¶ Of Enuye.

Cap. ij.

¶ Pitie.

**E**nuy and slaunder are two bretherne: which are euermore linked together for a mischief.

Experience hath so taught of enuye y<sup>e</sup> the hath bene the destroyer of many.

¶ Genera

What is there y<sup>e</sup> enuy hath not defamed, or malyce lest vndefiled: truly no good thinge.

Debate, disceipt, contentiō, and enuy, are the fruits of euil thoughts.

Them that fortune hath raised most highly, against them spredeth the greatest poison of enuy.

## Of Enuie. fol. 174

It is better to be fellowe with many in War. Tur.  
loue, then to bee a kynge wyth hatred and  
enuye.

Enuie is blinde, & can doe nothings but Titus Lt.  
dispraise vertue.

Cursed enuye prepareth poyson secretlye War. Tur.  
for them that be in rest among diuers plea-  
sures.

Abundance of welfare & felicity, hath  
caused cruel enuy to be in many.

Unhappy is the state of malicious & enui. Plato  
ous people.

Shame of himselfe, is the end of indigna. Aristotle  
tion.

Enuie is so enuious, that to them that War. Tur.  
of her are most denyed, and sett farthest  
of, shee geueth most cruell strokes with  
her fete.

If any mā say euil of thee & enuyeth thee, Diogenes  
set not thereby, & thou shalt disapoynt hym  
of his purpose.

As ruste consumeth Iron, so doth enuye  
the harts of the enuious.

Enuious menne are tormentours vnto Alex. Mas.  
them selues.

Be not enuious at an euill mans prospe-  
ritie, for surely his end shal not be good.

Where as is no light, there is no shadow, Plutarch.  
& whereas is no wealth, there is no enuie.

A.A. j.

Cursed



## Of Enuie.

Cursed is that wealth that euery man enuyeth.

**Mar. Tur.** Hard is the remedy against enuy.

Reade al that can be read, & imagine al þat can be imagined, demaunde all that can be demaunded, & thou shalt find none other remedy against this curled enuye, but to banishe vs from all prosperitie, & to sit with aduerse fortune.

All the world is full of enuy.

**Cicero.** It is a scabbe of the world, to be enuious at vertue.

Enuye groweth vp among vertues.

**Placutus.** Those are to be hated, which in their actes be fooles, and in their wordes be Philosophers.

**Seneca.** Malice dzyndeth the moze parte of his owne venyme. The poysons whych serpents continually dothe keepe wythout any harme, they spewe out to others destruction: But the malicious contrary, wille, hurteth no manne so muche as them selues.

**Hermes.** Like as grieve is the disease of the body, so is malice a sicknes of the soule.

He is most wicked, that is malicious against his frindes.

**Plato.** Priue hatred, is worse then open malice.

and malyce.

fol. 175

As a sparke of fier, or the snuffe of a candle negligently left in a house, may sett a whole towne a fyre: So of priuy malyce and disorde, commeth open destruction of people.

He is unhappy, that continueth in malice.

He is not perfectly good that hateth his enemy: what is he then that hateth his frinde.

Diuersitie of opiniōs causeth great strife & hatred.

Walke not in the way of hatred.

Aristotle.

Men vehemently hate them that haue a proud & haute countenance, be they neuer so high in estate or degree.

Malicious wordes discovereth the euill of the hart.

The way to suppress malyce, is not with stoutenes to suppress it with malice: but with meekenes, gentlenes, long suffering, & patience.

The grudge, hatred, & malice, of them y<sup>e</sup> War. Bur. be euill: iustifieth the Justice and sentence of them that be good.

Nothing is more wretched then to hate: by the which affect, the deuils be most miserable.

That is worthely hatefull, what so euer

AA.ij.

hath



## Of Enuie,

hath a certaine peculier malice to hurt.

Hastines causeth repentaunce, and slow  
wardnes causeth hinderaunce.

**Wits.**

He is able to vanquish his enemy, that  
is resonable in his demaund.

Threten no body, for that is vnmanlike.

When thine enemy doth threaten thee,  
trust not his flattrig and faire dissembling  
face: for serpents neuer sting so deadly, as  
when they bite without any byssing.

He that seeketh the fellowship of his ene-  
mies, seeketh his owne destruction.

Take not thine enemy for thy friend, nor  
thy friend for thine enemy.

**Socrates**

Thiniury of a frinde is more græuous  
then thiniury of an enemy.

**Boetius**

Better is an open enemy then a frinde  
lye foe.

## ¶ The summe of all.

¶ Enuy & slaunder are two mischeuous vices,  
and knit still in vnitie, to a wicked ende,  
To defame or kil, they are full of deuises,  
they regard none estate, be he foe or frind,  
Enuy al empaireth, and doth nothing amend.  
Dignitie, wealth, and worldly felicitie,  
doth cause cruel enuy to be in many.

of

## Of Wrath.

fo.176

Of wrath. Cap.iiij.

**W**ra<sup>th</sup> or irefulnes, is a vice most ougly, and furthest from al humanitie. For who beeholding a mā by fury chaunged into an horrible figure: his face infarced with rancour, his mouth foule & imboled, his eyes wide staring, and sparkeling lyke fier: not speaking but as a wilde bull, roaring & haying out words dispightful & venomous, forgetting his estate & condition, forgetting if he be learned: yea, and forgetting al reason: who (I say) will not haue such a passio in extreme detestation.

Anger is an heauyness, & beration of the Aristotle. minde, desiring to be reuenged.

Anger is the worker of enmitie and hatred.

Wrath commeth of feblenes of courage, Hermines & lacke of witte.

To the wrathfull anger appocheeth.

Women are sooner angrie then menne: the sicke sooner then the healthy, & old folke be sooner moued then the yong.

Time appeaseth anger.

Plato

Anger if it be but a little deferred, the force thereof greatly asswageth: but if it be suffered to abide and continue, it encreaseeth

AA.iiij.

but



## Of Wrath,

unto the greater mischief.

He that is inclined to his owne will, is neere the wrath of God.

Hermes

Wrath and reuengence taketh from mā the mercy of God, and destroyeth and quēcheth the grace that god hath giuen him.

If thou haue not so much power as to re-fraine thine ire: yet dissemble it, and kepe it secret, and so by litle & litle forget it.

Forget thine anger lightly, & desire not to be reuenged.

As fier being kindled but w<sup>th</sup> a smal sparke wo<sup>r</sup>keth oft times great hurt and damage because that the natural scarcenes that of it cannot eslype or sooner bee quenched: So, when the raginge sparkes of angre, hatred, and enuie doe sett on fier the hart of man, they often times prouoke moze mischief then possible before was thought, and stirreth fo<sup>r</sup>warde such great & horrible offences, as cannot afterwarde be reformed: and therefore with the greater grieve lamented, and euen so most iustly bewayled all the daies of their life. And hereof wee may truely say, that the well or head spring of mans slaughter, is anger and wrath, hatred, enuie, malice, & such like.

In words multiplied, manslaughter ys often committed: that is, when wee utter  
the

## Of Wrath. fo.177

poysonne of our hartes with such pear-  
sing and cancred words or speeches, wher-  
by is easelie perceiued and felt from vs, the  
most bitter venum of death, wee also com-  
mit haynouse murther, when wee doe ray-  
lingly bruste out agaynst anye man, into  
slaundersous and contentpous wordes:  
whereby hee may lose his estimatyon and  
credyt: and procure through the lyke, to  
take away his good name & fame.

Eschew anger, though not for willdomes  
sake, yet for bodily healths sake.

It is a verpe prophane and an horryble  
thing: a man to be furious or angry.

He best keepeth himselfe from anger, & **Socrates**  
alwaies doth remember that God looketh  
vpon hym.

Nothing is so detestable or to be feared,  
as wrath & cruel malignitie.

In correcting, wrath is principally to be  
forbidden: for he that punisheth while he is  
angry, shal neuer keepe that meane, which  
is betwene to much & to litle.

Be not hasty, angry, nor wrathfull: for  
they bee the conditions of a foole. Neyther  
reproue a man in his wrath, for then thou  
canst not rule him.

Wrath leadeth shame in a lease.

AA.iiij.

It



## Of Wrath.

It is a great matter to see a wise manne angry.

It is a foolishnes, or rather madnes, for a man to be angry for that which cannot bee amended: or to desire the thing whych may not be attained.

He hath great rest that can refraine hym selfe from anger.

Seneca

Forgiuenesse is a valiant kinde of reuengeance.

Quietnesse is sure, but rashnes is dangerous.

Wrath and hastinesse are very euil counsaillours.

Plato

Like as greene woode which is longe in kindling, is whotter then the dzy when it is fiered: So he y is selde & long ere he be angry, is harder to be pacified then hee that is soone bered.

### The summe of all.

Irefulnesse or wrath is a most cruell vice,  
Accursed of good men, hatefull, and ougly:  
Repugning peace that sweete vertue of price,  
Which knitteth both God & man in amitie.  
It is contrary also to humanitie,  
And as the godly & wise doth detest it,  
So the wicked & foolish doth embrace it.

of

## Of Slouth and Idlenes, Cap. iij.

**S**louth is a vice reprochful, hurtful, and Legmon filthy: very hatefull in gods sight, be-  
stvall and noysome in a common  
wealth.

Slouthfulnes, vncleannes, sickness, dul-  
nes of witt: forgetfulnes, idlenes, lightnes  
of life, doceiptfulnes, wicked desteny, imple-  
tie, periurie, & beggery, al these hange toge-  
ther in vnitie, to the destructiō of the wret-  
ched & slouthfull foolish body.

Slouth purchaseth dispzaise, shame, & vt-  
ter defiance of al men.

Many thinges wee haue seene, & of credi- Mar. Par.  
ble persons we haue heard, which haue see-  
med to vs very euil, and not one of them al  
good: specially one which offendeth God,  
claundereth the world, peruerteth the com-  
mon wealth, and endammageth the person  
selfe: which is cursed slouth & idlenes, that  
destroeyeth thē which be good, & vtterly bzin-  
geth to naught them that be euill.

Idlenes (that is to say) the ceasing from what Idles-  
nes is.  
necessary occupation or study, is the sinke  
which receiveth al the stinkinge canelles of  
vice, which being once bryme ful, sodely rū-  
neth ouer througħ y City or countrey, & w-  
bys



## Of Slouth.

**Alex. seue.** his pestiferous aire, infecteth & poisoneth a great multitude befoze it may be stopped or clenſed. And that notwithstanding & people beinge once corrupted with this peſtilence, ſhal with great difficulty, & with long tract of time be deliuered: And that a great parte of the people ſhal periſhe befoze it bee well brought to paſſe.

Above all thinges ſlie idlenes, which is a thinge bothe to the body & to the ſoule, like a cankeringe ruſtines, & as an eatinge conſumption: it waſteth to naught, both vertue and ſtrength.

**Anachariſ** Idleneſſe is called the graue of lyvinge men. It is a thinge wherein life dieth. And thereby the ſoule of man is twiſe buried in hym: once in his bodye, and next in hys ſlouth.

**Plato** A man that paſſeth his life without profite (as one vnworthy to liue) ought to haue the reſt of his life taken from him.

**Mar. Tnr.** The filth of ſecrete chambers, the ſtinch of the pumpes in ſhips, nor the ordures of cities, doe corrupte and infecte the ayze ſo much as idle folke do the people.

Idleneſſe, ſlouthfulnes, vaine curioſitie, & niceſnes, are companions to vnchriſtines.

Idle people in a common welth, are like Dranes amonge the Bees.

There

There is nothinge so repzothefull and Antoning  
 cruell in a common wealthe, than are ba-  
 cabondes and yole people: for they gnawes  
 and deuoure (to great defozmitie) the beau-  
 tifull state of the common wealthe: they al-  
 together spoyle it, and vse no meanes to en-  
 crease it.

The idle sort of men in a commō wealthe  
 trauaile rather to sett oꝛ solwe abrode the  
 thistles, thornes, and wild weedes of mens  
 wit, then the whollsome frutes of honesty  
 truth & godlynes.

It is thaffect of wicked people tapplye  
 their mindes vnto idlenes, to belly chere,  
 gluttony, pride, and tyranny.

Wee may dayly see that thzough slouth  
 and Idlenesse diuers valiant, strong, and  
 goodlye men doe fall to beggery, some to  
 filthy livinge, some to pickinge, stealinge,  
 and murderinge, which afterwarde being  
 instly bzought to great calamitie and mise-  
 ry, thzough the breache of good and Godly  
 lawes, imputeth a great parte thereof, to  
 their parents, tutors, and gouernours, which  
 so idely and wantonly bzought them vp in  
 the dayes of their youth. Whers to y con-  
 trary, if they had bene educated and duely  
 bzought vp in some litterature, honest oc-  
 cupation, oꝛ mistery, they should (being ru-  
 lers



## Of Money &c.

lers of their owne familie ) haue profited  
as wel themselves, as diuers other persons  
to the commoditie & ornament of the pub-  
like weale.

**Galinus**

Much ease and default of competent la-  
bour, maketh the heate of the bodye fee-  
ble, which should resolue and make thins  
that whiche ought naturallie to bee pur-  
ged.

¶ The summe of all.

Slouth and Idlenes are hurtful and filthy,  
And folly defaceth the whole commō wealth,  
They both purchase shame, contempt, and beggery,  
Enforcing most wickedly, lose life and stealth,  
Vncleanes, sicknes, and want of health,  
Neglect of God, and eke wicked destenye.  
All which worketh with both, to end most wretchedly.

¶ Of Mony and Couetousnes.

Cap. v.

**Sulpit**

**M**oney is the blessing and good gifte  
of God: whom filthy auarice of-  
ten abuseth.

**Salust**

Inordinate desire of wealth and  
aucthoritie, is the first matter, whereof  
springeth all euill. For couetous desire and  
appetite, subuerteth credence, honesty, good  
name, & al other vertues.

**Tullius.**

To take any thinge from another man,  
and

## and Couetousnes, fo.180

and one man to encrease his wealth wyth another mans detriment, is moze repugnant to nature, then death, then pouertye, paine, or any other thing that mought happen, either to the body, or other goodnes wordly.

It is very seldome scene that where ho. Alex. sene. nour encrease, auarice abateth.

If couetous people were as couetous of Mar. Tur. their owne honour, as they be of other mens goodes, the little worme or moth that eateth the golwes or clothes of such couetous people, should not eat the rest of their liues, nor the canker of infamy destroye their good name and fame at their deaths.

Where couetousnes of money is, there Diogenes reigneth al mischiese.

Sometimes to despise money, is founde Cicero great & singuler aduantage.

The matter goethe not well, when the same that shoulde be wrought by vertue, is attempted by money, Cullius

¶ Thou hunger of gold and siluer, what is it not, thou dost compel the harts of men to buy and sell.

The stinkinge rauens or greedye grées of this worlde, haue in their gathering together, neither meane nor bottome, neyther ends, nor any shame at all.

The



## Of Mony,

The wicked auaritious manne maketh none accompt, neyther of his name, nor office: but flieth on greedily after the smell of gayne, as the hungry rauens after sinking carion, and to attayne hys purpose, hee will vndermyne all menne, he is trusty to no man, and lieth in waite for euery mannes goodes deceitfully, craftily counterfaytinge and dissemblinge: and taketh holde of any occasion to bringe his purpose to passe: whether they be for thinges holy or prophane.

Couetousnesse or loue vnto ryches, is euermore a vice amongst onely the wicked, to bee too familiarly and commonly vsed, but the contempt and despying of ryches, beeing a vertue most excellent and singuler beefore GOD, is onely in the children of GOD: who dependeth onely vppon hys fatherly prouidence for onely sufficiencie, and haue no further care of the rest: except thereby they may (as hys Instruments of grace) shewe forth his onely laude and glory.

Couetousnesse is such a poysoned euill, and of such force where it is rooted in the harte of man, that it woorketh in hym, not onely a carelesnes of Gods holye will, but

## and Couetousnes, fo.181

but an vtter contempt also of **G D D** hym selfe. For who so euer wyth that infection is sick and entangled, and is careful in hys mynde of worldye busines, eyther of money or of fylthie lucre, that man is tourned from **G D D**, and the lyfe of hys holy wyll is lothsome vnto hym.

The soule is lost that delitefth in couetousnesse. **Plato**

Refraine from couetousnesse, and thyne estate shal prosper.

Couet not thy frinds riches, least thou be **Socrates** despised & therefore hated.

To couet is a desire and an affectyon of the mynde, by which man endeuoureth to drawe vnto his owne vse (by any meanes) that which best liketh him.

Let not couetuous manne haue anye **Aristotle** rule ouer thee, nor yelde thy selfe subiects to couetousnesse: for the couetuous manne wyll defraude thee of thy goodes, and couetousnesse will defraude thee of thy selfe.

Fortifie thy soule with good woorkes, and fle from couetousnes.

The chiefe poynt is, in al administration of matters and common weale offices, that **Cicero** even the least suspition of couetousnesse bee vtterly



## Of Mony.

utterly auoyded.

**Mar. Mar.** Oftentimes auarice seeketh out the auaricious, and sometyme the auaricious seeketh auarice.

**Cholome?** The refuses of a niggard bee better then the larges of a prodigall spender.

**Ambros** The Chariote of auarice is caried vpon foure wheeles of vices, which are faint courage, vngentlenesse, contempt of God, and forgetfulnes of death. And two hozles doe draw it, rauine and niggardship. To them both, is but one carter, desire to haue. That carter driueth w<sup>th</sup> a whip hauinge two cordes appetite to get, and dread to forelet.

**Stoici.** Couetous men lacke the thing that they haue.

Great indigence or lacke commeth not of pouertie, but of great plenty. For he that hath much, shal neede much.

**Mar. Mar.** Great is the couetise which the shame of the world doth not reprove, nor the feare of death stop, nor reason appoint.

**Callins** There is no vice more foule the couetousnes: specially in princes, and rulers in y<sup>e</sup> common wealth. It is against nature that with the spoyle of other, we encrease our owne riches, substance, and wealth.

It is not onely dishonest, but also most wicked and shamefull, to make a gaine of the

the common wealth.

Wee ought to bee fully perswaded, that though wee coulde hide it from God and man, that yet nothing couetously, nothinge vniustly, nor nothing wantonly is meete to be done.

An auaritious olde manne, is lyke a Seneca. monster.

A couetous man cannot learne truieth.

Hermes  
Ditha.

Couetous cannot be satisfied with abundance: for the more that a man hath, the more he stil desireth.

Couetousnesse is an vn-satiabie thing: specially when men desire to fill the vessel that already runneth ouer. Alex. Mag.

He hath neede but of a little that measureth abundance by natures onely necessitie: and not by superfluity of ambicyous desire. Plato

It is better to haue a man without money, then money without a man.

To delight in money, is a dangerous pleasure.

As the touchstone trieth golde, so golde trieth men.

Money is the cause of sedition and cruell will.

He that hourdeth by his money, taketh paines for other folke, Plato

B. J.

It



## Of Mony,

It is better to loue good fellowship, then mony.

Seruite is a recompence for mony.

**Plautus**

He that for seruice or trauaile giueth mony, is well requited, and nothinge is due vnto him, for money is no better then seruice.

**Mar. Tur.**

A couetous person wil sooner haue a wife that is rich and foule, then one that is poore and faire.

**Plato**

It is no maruail though he be good which is not couetous, but it were a wonder to see a couetous man good.

**Julus Cel.**

If wealth and aucthority be committed vnto thee, thou hast a double charge (that is to say) to rule & to relieue.

Couetousnesse taketh alwaye the name of gentlenes, the which liberalitie purchaseth.

**Diogenes**

Servants serue their bodily maisters, but euil men serue their bodily lusts.

No men (in words) do crie more out vpon avarice, then those that be auaritious and couetous persons.

He y is a niggard to himselfe, must needs be niggardish to other.

**Plutarch.**

Like as a member vexed with the yitch, hath alwaies neede of clawing: so the couetousnes of the mind, can neuer be satisfied.

To

and couetuousnesse. fol.183

To the auaricious is no suffisance: for co- Horac.  
uetile encreaseeth as fast as his substance.

Like as a dog deuoureth by and by, what Aristotle  
sooner he may catch, and gapeth continually  
for more, so if it chaunce the couetous man  
to obtaine any thing, he setteth litle by it, de-  
siring alwaies to obtaine more.

Couetousnesse oftentimes beguyleth the Mar. Tur.  
belly.

Our liues doe ende before couetousnes Solon  
leaueth vs.

Death is the rest of al couetous people.

For couetous people to die is the best.

Seneca

For the longer they liue, the lesse is their rest,

For life them leadeth, their substance to double,

where death the dischargeeth from endles trouble.

### The summe of all.

Inordinate desire of wealth and authoritie,

Is the very roote of all mischief and wickednes.

It subuerteth loue, credence, good name, and honestie,

Yea, and loseth in that soule that delireth in couetousnesse.

Fortifie then thy soule with the trade of godlines:

And couet not to spare, but right honestly spende,

For the most wretched are niggards, vntill their liues ende

Of Gluttony,

Cap. vi.

BB. ij.

Gluttony.



## Of Gluttony.

**Boetius**

**G**luttony is a vice verie sugly, monstrous and filthye : and moze fit for rauening birds or brute beasts, then for reasonable men.

**Chilon**

Dame Gluttony, Auarice, and Lechery, are thre evil maistresses to serue : they alwaies immoderately desire, and are neuer sufficiently contented.

**Grego.**

When the belly is filled and full freight, the are the prickings & prouocations to lechery soone stirred vp.

**Legmon**

He is not only to be compted a glutton who eateth greedily, & deuoureth much in quantitie, al kinds of meats and drinks at certaine ordinarie tymes and meales aboue other men : but hee specially that delyteth daylye and hourly to fare delicioulye, pampering his carrainly carcas continually, satisfyinge the pleasures thereof, setting his felicity on his belly, and maketh thereof his God.

**Legmon.**

As meates & drinks are the good gifts of god, & to be thankfully taken of me for their natural vse & sustentation: so if wee beholde simply thonly good affect of nature ( which must haue her wel ordred and due course of nourishment) it seeketh not hurtfully exces, but barely sufficient to the contentment of it selfe.

**Protagoras**

What a monstrous sight is it to beholde the furnished table of some vnlayable

## Of Gluttony. fol. 184

able and riche glutton, and holwe with varietie of the most daynty lunkettes, costlie and delicate dishes, it is thoroughly beset and covered. And as he himselfe is therein monstrously affected: such monstrous companions commonly wyl he haue about hym: who weying his inclination, wyl extol him in his grosse worke of wickednes, and feede his humoz with vaine talkinge, foolish gesting, and now and then, some shewe of scurrilitie to make good digesting.

*When the bellye with excesse,  
is puffed vp and pampered:*

*Then vertuous demeanor  
is nothing at all remembred.*

Not the vse of meate, but thinoꝝdinate Augustinus desire thereof ought to be blamed.

## ¶ The summe of all.

Of al cursed crimes and sleighes sathanical,  
That poisoneth mans hart to his decay,  
None more cruelly catcheth, nor maketh thral  
Then wretched gluttony, where shee beareth sway,  
The gluttons greedy gutte standeth at no stay,  
But is pampered vp continually  
Through eating and drinking deliciously.

## Of Lust and Leachery:

Cap. vii.

13. liij

Lust



## Of Luste,

Plato

**L**ust is a lordly and disobedient thinge.  
Lust burneth greivously whome the  
findeth yde.

Pitha.

Enforce thy selfe to refraine thine  
euil lusts and followe the good, for the good  
mortifieth and destroyeth the euil.

Diogenes

Flye lecherous lusts as thou wouldest a  
furious lorde.

Refraine thy lusts.

God loueth them that bee dysobedient to  
their bodily lusts.

He that vanquisheth his lusts is a greate  
conquerour.

Aristotle

Dishonour, shame, euil end, and dampna-  
tion, wait vpon lust, lechery, and all other  
like vices.

He that hath bounde himselfe to followe  
his fleshy lusts, is moze bounde then any  
bondslave or carter.

Bodily lusts and pleasures, and all car-  
nall affections that corruptly raigne in the  
hart of manne, are but bestiall and earthye:  
and nothing woorthy therfore to be matched  
with therexcellency that other wise is in man,  
and that in comparison thereof, they ought  
to be vtterly abhoyred of man, despised and  
set at naught.

There is no sinne that sooner inuadeth  
vs

## and Leachery. fol. 185

vs, neither sharper assaileth o2 bereth vs,  
 no2 extendeth larger, no2 d2a weth me vnto  
 their vtter destruction, then the filthy lusts  
 of the body: It bringeth with it innumera-  
 ble inconueniences, first it plucketh from a  
 man his good name and fame, a possession  
 farre most pzetious. Fo2 y rumo2 of no vice  
 stingeth moze carrainly then the name of  
 leachery. It also cōsumeth his patrimony,  
 it killeth at once both strength and also the  
 beautie of the body, it decayeth and greatly  
 hurteth health, it engendzeth diseases innu-  
 merable, and them filthy, it disfigureth y  
 floure of youth longe befoze the day, it ha-  
 steth o2 accelerateth reueled and euill fauo-  
 red age, it taketh awaye the strength and  
 quickenesse of the wit, it dulleth the sight of  
 the minde, and graffeth in man (as it were)  
 a beastly minde, it d2a weth hym at once  
 from al honest studies & pastimes, & plun-  
 geth o2 sowleth him altogether in the pud-  
 dle o2 mire, be hee neuer so excellent, that  
 once he shal not lust to thinke of any thing,  
 but that which is sluttish, & vile filthy. It al-  
 so taketh awaye the vse of reason, which is y  
 native property of man: it maketh a yonge  
 man peuissh & slaunderous, and age odious  
 wretched and filthy.

The w2ath & lusts of lecherous people, al-  
 W.B. iiii. ter

W.B. iiii.



## Of Luste,

fer their bodies, & maketh many to runne starke mad.

To set forth at large, or to stirre vp y<sup>e</sup> stinking & filthy puddle of the most monstrous manners of wātō persons & lechers, it would quickly (w<sup>th</sup> the lothsome sound therof) turne vp the stomacks of y<sup>e</sup> honest & chaste hearers through the very hateful & villanous sounde thereof.

Men that be carnally affected ( & being as it were in a frensy ) perceiue not the seruitude of sinne, whereunto they be subiect, that it tendeth to everlasting perdition, y<sup>e</sup> they be the slaues of the deuil, and that their reward shalbe eternal death.

Philotas

Offendours when they canne not sleepe through thunquietnes of their troubled and wretched conscience, are wont to be vexed with rages, not only when their myschiefe is intended, but also when it is ended.

Plato

Like as they which doe followe the concupiscence and pleasant lusts of the flesh, be alwayes vnstable: so the followers also and louers of such bee ever vnconstaunt, as well in their opinyons, as also in their actes.

In most wretched estate is y<sup>e</sup> man whose hart is enclined & ful fired to the filthy lusts of leachery, losing the swete fruits of prayse  
and

## and Leachery.

fol. 186

and winning a wicked end.

Of prosperity oft procedeth luxuriositye, Lactantius  
 & so fro thence, it goeth vnto other horrible  
 sinnes & heapes of wickednes.

Harlots being foule of nature, deceiue me Hermes  
 w<sup>th</sup> their painted faces: & vnder faire, white,  
 & ruddy coullours, they hide their shameful &  
 filthy visages.

Unseemly gesture of the body, lightnes of  
 countenance, nicenesse in apparel, vncleane  
 speech & therample of wicked doing, encour-  
 rageth and corruptly stirreth bp the concu-  
 piscence of the hart, to lightnes of life and  
 wantonnes.

Lechery some ouercommeth that man,  
 that is geuen to idlencs.

All men by nature, are naturally geuen  
 to feele the boyling and raging fumes of the  
 fickle & fraile flesh.

Whoredome is a poisoned serpent to bee  
 bitterly detested & eschewed: nācly for this  
 cause, y<sup>t</sup> it swelleth ful of certayne popsoned  
 & filthy affectes, peculier hatreds & malices  
 to the great pzeiudice & hurt, not onely of o-  
 ther, but also of the person himselfe, tohome  
 it cruelly holdeth captiue.

There be some y<sup>t</sup> wil be so lordly & valy-  
 aunt in vertues, & so high minded, that they  
 wil needes make vs beleue y<sup>t</sup> they liuinge in  
 the



## Of Lustes.

¶ **Y** flesh, & being of flesh, only feele not y flesh.

¶ **I**f by leachery thou art tēpted, or by lust stirred to filthines: set befoze thee the minde of death, put befoze thine eyes the day & end of this life: call to thy remēbrance, the terrible doome of the high God: forget not y torments of euerlasting fier, and the horrible paine of hel.

¶ **T**o conclude, who so wil, with baliauncie & lustie courage take vpon him, manfully to fight against al y whole host of his vices) of y which we heare be coūted 7. as chiefe capitaines) must of necessity prouide for them selues. 2. spetial means, y is to say, Prayer, or praying cōtinually wout stoppe vnto heaue, & knowledge, otherwisecalled godly learning, which naturally is skilful to sense & to arme the minde w holosome precepts & honest opinions, & putteth man in remēbrance of vertue, which is the light of Gods gracious cōtenance shining vpon him. So that neither of theis two (as things vnseperable) can be thone without thother.

### ¶ The summe of all.

¶ **F**ilthy lustes and leachery are most disobedient euills, which with violence burneth, where they fasten on idelnes, The stinking lothsomlechers, with their idle pretenced wils Loseth the fruits of praise & winneth the end of wickednes Shame, euil end, and damnation followeth their filthines, Fly from whoredome, loue cleanes, & leaue to liue wantōly and seeke the praise of temperance, sobernes: and chastitie.

The

Of Mansconscience. fol. 187.

# THE NINTHE booke.

¶ And first why it is here placed.

Cap. i.



Cause y consci-  
ence of manne, is  
not ignorant of y  
state of righteou-  
nes: but posselleth  
in it selfe, tho-  
rough the light of  
grace, y true kno-  
ledge of gods ho-  
ly laue: where

by man shoulde be moued by them, to doe al-  
waies wel & feare at any time toffed: which  
cōscience also being the true booke of records  
a true testimony or witnes of mans whole  
life and conuersatyon, both in Gods sight,  
and euen so felt in himselfe, and what occa-  
sion of heavenly ioyfulnes it worketh in  
the minds of the godly, and cōtrariwise vn-  
sufferable tormentes, by infinit occasions  
and accusatjons, to the condemnatjon of  
thungodly, I thought it not amis, imme-  
diately to note somewhat thereof vnto you  
after



## Of Mans conscience,

after this long discourse, of the soule deformed & hideous monster sinne, whereby the terrible plagues of gods vengeāce fall dayly vpon the earth to the destructions of kingdoms & nations, & draweth downe vnto y<sup>e</sup> devil innumerable soules & bodies of men) y<sup>e</sup> men considering wel thereof, may y<sup>e</sup> more aptly follow good counsailes, not tabuse nor strue against his owne cōscience, but being at vtter defiance vnto sin which foully defileth y<sup>e</sup> conscience (he may through thabundance of gods grace) embrace betimes true repentance, apprehende the great mercies of God through a liuely faith, & haue continuall access (by praier) to y<sup>e</sup> throne of his maiestye for y<sup>e</sup> dayly encrease of his grace: al which former chapters following in this order prescribed are thonely contentes of thys nynty booke, beseeching almighty God, to graunt vnto the godly reader, grace both aptly to cōsider the thing that he readeth, and also to followe it.

¶ Of Mans Conscience.

Cap. ij.

¶ Antithe.

**T**he conscience of mā, is (in himselfe) a secret knowledge, a priuy opener, testimony or witness, an accuser, an inward troubler or tormenter, it is also

## Of Mans conscience, fol. 188

also a satisfier or ioyful quieter of y<sup>e</sup> minde of man in al his doings.

A mans conscience (of it selfe) greatly cō- **Cleobulus**  
vinceth & geueth testimony of the truyth vnto the iudgement of God.

The conscience of man is not void of the knowledge of gods lawes, and of his iudgements: because he shoulde be moued by them, & therefore feare to offend.

It is better to trust in a good & quiet conscience in al our honest & godly doinges (in the sight & p<sup>r</sup>esence of God) then to trust in the satisfiynge of our selues, about the vayne pleasures of thys worlde, or the wycked motyons and pleasures of the fleshe wyth the terrour and trembling of a wicked conscience. **Phocides**

A mans conscience may bee quiet for a season, by the trust that hee hath in the constitutyons & vaine holy deuises of men: but when the perseuerāce of gods terrible iudgements and the p<sup>r</sup>icke of sinne doe rise in our harts, then such graceles and vaine trust is vtterly ouerblowne and banisheth away to naught.

Where the conscience is drowned with worldly pompe & riches: there wisdom is turned to great foolishnes.

The loue of this vaine and wicked world **Zeno.**  
maketh



## Of Mans conscience,

maketh men to do many thinges contrary to the lawe of their conscience. For in them y<sup>e</sup> loue the worlde, is there lyttle regarde of god: neither doth his loue abide in them.

**Aristides**

Where the cōscience of mā is disquieted and feleth iustly in it selfe, the condemnation of God: there wanteth no stoze of miseries (both of body and mind) vnspeakable & innumerable.

He y<sup>e</sup> frameth himselfe outwardly to do y<sup>e</sup> which his conscience reproveth inwardlye, cannot be in any man, wythout expulsiyon of gods lawe.

Feare to do that whereby thy conscience should be wounded, for the conscience is soone wounded, ye, sooner then wee bee ware of.

The conscience that is wounded & overburdened with sin: feeleth (euen in this life) parcel of hel torments.

**Socrates**

The cōscience of a man, is vnto himselfe as a thousand witnessses.

**Quintilian**

It is very harde for a man being accused of crimes committed by him (through the working of his owne conscience) not to betray himselfe by his owne countenance.

A troubled cōscience tormēteth the mind, a quiet conscience is high felicitye passinge al worldly pleasure & dignity.

There

## Of Mans conscience, fol. 189

There is no greater dampnation, then **Socrates**  
the doome of mans conscience.

Fearfulness & trembling of conscience  
followeth sinne & wickednes.

The devil, desperation, a wicked end, and  
eternal dampnation are companions com- **Epictetus:**  
monly to a wicked conscience.

As in a glasse y is clere, a smale mote wil  
sone appeare, euen so the conscience of god-  
ly men (being moze clere then Chzistal) wil  
quickly accuse the, euē at the least fault they  
do cōmit, wheras y wicked & vngodly haue  
their conscience clogged and corrupted tho-  
rough the custome of sinne, y cannot once  
see nor perceiue their owne most shameful &  
wicked workes, vntil god set y same before  
the for their vtter destruction, & so their cōsci-  
ences being terribly wounded & accusing the,  
they dampnably fal into desperation wout  
regard of god or hope of his mercy.

We cary nothing away w us out of this **Pollon**  
life, but either a good or an euil conscience.

Keepe thy conscience pure & vndefiled: and  
strive not against the rule of it.

If the devil, thine owne cōscience, or gods  
lawe do accuse, bere, or trouble thee, for any  
euil conceived or done: confesse thy faulte  
spēdely, deferre not the time, dally not w  
God, be earnestly repentaunt, trust in hys  
mercy



## Of Mans conscience,

mercy & hide not thy fault from him, so will he haue mercy vpon thee, & not impute sinne vnto thee.

**Ben.**

Discerne discretely & practise reuerentlie those thinges that are best: that thine owne conscience may be clere, & others in thy doings not troubled.

To walke ioyfully in the presence of God is to liue (as it were befoze his eyes) in a godly & vpright conscience, after the manner of honest seruants, who standinge in the presence of their master, continually depende vpon his sodain becke.

**Const.**

The lesse iustice y a godly man findeth at y hands of thungodly: the moze consolation (through pacience) shal he finde in cōscience at the merciful hand of God.

### ¶ The summe of all.

¶ In what order soeuer mans life is here leade,  
the conscience accuseth or excuseth plaine,  
Otherwise to perswade, standeth in no steade:  
It preuaileth in wicnes, to ioy or to paine.  
Feare God, trust in him, & wickednes refraine:  
Keepe safe the conscience from feare & trēbling:  
that true faith and peace, may be at thy ending.

¶ Of Repentance.

Cap. iiii.

Repent

## Of Repentance. fol. 190

**R**epentance signifieth very anguillhe and vntained sorowe, bred in þ hart of him that hath greuously sinned, & traueleth tamen: y is, forsaking his former trade of sinfulness, & endeavouring toward the way of godlines.

True repentance, is to cease from sinne. True repentance proceedeth of faith: & not of the feare of punishment.

Ambrose

He that truly repenteth him of his euill doings: he it is that considereth wel the olde erreur of his life.

Lactantius

Sinne goeth before repentance, & after repentance, followeth holynes of life.

Justin<sup>9</sup> mart.

God mercifully worketh in al þ hartes of the godly, these three special graces: first vntainedly to be repentant for their finnes, secondly to haue in the selues an hartre reconciliation: and thirdly, a willinge submission and obedience to the wil of God in al thinges.

No man doth repēt him of his sinne, but by some warning first of Godes callinge: Therefore true repētance commeth first of the grace of god, secondly of the worde of gods callinge & warning, & thirdly, of the faith of gods word.

Grace goeth before þ merit of repētāce. God offreth the grace of repentance to all,

August.

CC. j.

but



but vnto y<sup>e</sup> wicked it is to no purpose, who  
although (at a sodain) they seeme to repent,  
yet they do not cōtinue therein because they  
do not hartely & truly receiue y<sup>e</sup> grace offred  
of god, but coulozably or hipocratically for  
a season : and therefore it is to them in  
vayne.

**Termes.**

Trouble is a preacher sent from God to  
bring a man to the knowledge of his sinne,  
& to call him to repentance.

**Quintus.**

Most happy & blessed are those mē which  
beholdinge the sharpe iudgementes of God  
vpon others, do the rather in the selues, en-  
crease in repentance.

**Sam. Cantab.**

Like as y<sup>e</sup> sinners mind y<sup>e</sup> is tourned fro  
god, is far from god & straunge vnto him so  
long as it is geuen to the desire of sinne : so  
by repentance it is turned vnto god, & doth  
now reuerently feare him, worship & serue  
him whome he before despised. If thou of-  
fend, the best remedye is repentance and a-  
mendment of life. It maketh no force how  
corrupt the aire be: so that the conscience of  
man be cleane from sinne.

**Plotinus.**

An accusing conscience is the secret and  
most terrible thing y<sup>e</sup> can bee: at the appro-  
ching & comming of death.

**Boetius**

Thou shalt washe away the spottes of  
sinne with teares, with repentaunce, with  
continua

## Of Repentance. fol. 191

continual invocation of gods mercy, faithfully cleaving and trusting wholly thereunto.

When thou repentest and askest mercie for thy sinne, then cannot thy sinnes disquiet thee, nor haue power against thee, but when thou arte vnrepentaunt, and ceaseest to crye for mercye, then thy sinnes rage ouer thee, and crye daylye for vengeance against thee.

Sleepe not without repentaunce for thy sinnes done & past.

Repentaunce deserueth pardon.

It is the duetye of a good manne and a point of humanitie, to forgeue where the partye that is forgeuen repenteth, and is ashamed of his fault.

## ¶ The summe of al.

¶ The short life of man, sinful and miserable, compassed with snares of mortal destruction; Encurreth gods vengeāce & state most dāpnable without repentance and faith in him alone, that is thonly way to depend vpon.

Aske mercy, & sleepe not without repentance, and with al Sathans sleights, be at defiance.



Of faith and Trueth. Cap. iij.

**Callins**

**F**aith is a constance & trueth of thinges spoken or couenanted.

Faith is the gift of god: & breathed by the spirit of god into y<sup>e</sup> harts of al those that be the chilozen of God.

**Didimus.  
Alexadzinus**

Thzough a livelye quicke and fruitefull faith: we haue our first entrance vnto god. But y<sup>e</sup> faith y<sup>e</sup> is dead fruits & without good woꝝkes, is not lively, but a dead faith, and therfoze now not to be called faith, no more then a dead man, is to be called a man.

A good faith ( which onely is planted in the harts of good men ) neither sleepeth nor is idle, but alwaies awaketh whe it should be occupied, or busied in good woꝝkes.

**The woꝝkes  
of faith.**

These be the woꝝkes of faith: namelye a quiet & good conscience, the loue of God, hope of thinges to come, a boldnes to repaire to the thorne of grace, invocation, adozation & woꝝship, confession of the truith, obedience, perseuerance in yelding bp of y<sup>e</sup> spirit, & to go immediately vnto God.

The true doctrine of y<sup>e</sup> faith most chiefly shineth and clerely, in the vse of accustomed and perfect pꝛater.

The power of true fayth woꝝketh constancy in men, & kepeth them in quietnes, & woꝝketh

## and Trueth. fol. 192

worketh in them strength & patience in all afflictions.

God livinge cannot bee seperated from Augustinus true faith, which worketh by loue.

Al goodnes, gracious conuersation, health welth, liberty, or such like, ought (to a good faith) to be both looked & asked for, onely at y<sup>e</sup> hand of god, as only at y<sup>e</sup> very auctor of y<sup>e</sup> same, & of none other: for w<sup>o</sup>ut him nothing that is good, can be geuen, or by any means attayned.

As faith y<sup>e</sup> is lively & quicke stirreth the Incredulitie mind to cal (w<sup>o</sup>ut doubting) vpon god: so incredulity & mistrust maketh a mā doubtful, & plucketh him backe frō calling vpon god.

Faith must needs faile, whē the auctho- Augustinus rity of gods trueth standeth wauering.

The way to encrease faith, is first to haue faith.

Thencrease of true faith in good men is knowen two waies, first by their mutuall loue towards their neighbors: secondly in al their afflictions and troubles, to be patient and quiet.

To beleue rightly in God, is to direct all Anathas. our hope vnto god: & with sure trust to depend only vpon his trueth & goodnes. In Gala.

Faith alone hath power to iustifie.

The power of faith in al respects preuaileth

CC. liij.

leth



less mightely, & without faith nothing can happely prosper.

ambrosius

Nothing keepeth so together a publique weale, as doth faith.

Aristotle

Without faith a publique weale maye not continue. The followe it wel (according to the saying of Aristotle) y by the sãe craft or means, y a publique weale is first constituted, by the same craft or means it is preserved. Then seeing faith is the foundation of iustice (which is the chiefe constitutour & maker of a publique weale, & by the aforesaid mentioned authority conservatour of the same) It may wel be concluded, y faith is both thoziginal & principlal constitutour and conservatour of the weale publique.

ambrosius

Plato

Whatsoever thing cleueth fast in y mind of man to surely rooted with a constant & perfect faith: the same undoubtedly euery man declareth in his maners & cõuersation. Faith without maners woorthy of faith, preuaileth nothing.

Chrysost.

Socrates

Euery mā beleueth, as much as he liueth

A Faithful man is better then golde.

Performe thy promise as iustly, as thou wouldest paye thy debts: For a man ought to be moze faithful then his othe.

Faith not exercised, wareth sicke, & being vnoccupied, it is assaulted with diuers displea

plea

pleasures.

That faith which is grounded, either vpon long customes, either vpon mans counsailes, vpon the aucthority of Princes, vpon great multitudes of people, or vpon thoutward glitteringe shewes of holines, rather then vpon thonly trueth of god, must needs be but a very fruitles & dead faith springing out of the barreine soile of mans reason: which swimmeth like a feame, in thoutward parts of mens thoughtes, neuer persing down ward to y<sup>e</sup> bottōe of their harts, through which inconuenience multitudes of people are so holden captiue & fast fettered in the chaines of darknes and ignorāce, y<sup>e</sup> they cānot attaine to the fredome of true faith and godlines.

Fayth in GOD maketh innamerable strong champions, & inuincyble stomacks: not only towards death, but also against al the most cruel deuises that can be found, to make death (if it were possible) moze painful then death.

From faith (if it be perfect and liuely) we come to feare, frō feare to flying of sinne, & in flying of sinne, we take a pacient mind to suffer tribulation: whereby we take hope & trust in GOD, through the which hope, our soules sitte in a sure chaire of a certain expectation



pectation of that, which is laied vp in store  
for us in heauen.

Aristotle  
Hermes

Faith shineth in daunger.

Put thy whole trust & affyaunce in God,  
who seeth and knoweth al secrets, & he shal  
mercifully iudge thee at his comming, in y  
terrible & great day when he shall geue re  
muneration to the good for their goodnes,  
& euerlastinge punishment to the euill for  
their wickednes.

Aulus Gel.  
Hermes

Trueth is the daughter of time.

Trueth is the guide of al goodnes.

For asmuch as God is the trueth, and y  
trueth is god, he that departeth from y one,  
departeth from thother.

Plato

Truth is y messenger of god, which eue  
ry man ought to woꝛship for the loue of her  
master.

Without the true knowledge of Gods  
lawe, which is the rule to al honesty & god  
lines, the trueth of god is violently oppres  
sed, & woꝛongfully defaced and wrested: and  
the kingdome of lies highly magnified and  
established, by tharmour of mēs maistrey &  
gouernance.

They which be euill affected towards y  
doctrine of truth: haue their minds so blind  
that the cannot abide the light of the truth.

Boetius

Man is fickle & shifting fleshe (ouerwhel  
med

med commonly with instabilitie & lightnes)  
turneth it selfe vnto al turnes & fashyons,  
because it will not bee compelled or byidled  
to be in al thinges the truth of god.

Those that slip from the aucthoritie and **Deriander.**  
rule of truth, being led by their owne blind  
iudgements (as weake & rude of vndersta-  
ding) are oftentime trained out of the way  
of truth, by likely gleringes of reason, & so  
slip into sundry noysome errors: from  
whence they can neuer (or with much a-  
do) be brought backe againe to the right of  
trueth.

A friendly and prudent modesty, in vt-  
tering cases of truth, and being ioyned with  
learned godlynesse, is of such vertue and  
force, that it mightely preuaileth where it  
shalbee vttered: without the which many  
other good giftes of knowledge shall hardly  
profit the truth, but rather greatly empaire  
and hinder it.

When the truth is reuealed, let custome **August.**  
give place to the truth, let no man preferre  
custome before reason and truth: for reason  
and truth excludeth custome.

Custome, be it neuer so auncient & neuer **Gregor.**  
so general receiued: yet ought it in any wise  
to give place vnto the truth.

Custome wout truith is but an olde error. **Cyprian**  
**The**



The seruice of god in truith & verity, is nothing els, but with true faith and obedience, to depend only vppon his will in hys worde: which proceedeth from the reuerent feare of god: & is the right entraunce to true obedience, & to kepe truly the lawe of god.

**Plotinus**

Verity seemeth sometimes, at the first, to be very darke, hard, & displeasing: although at the length it appeareth most bright, amiable, lovely, & comfortable.

Offence, hatred, & extreme cruelty, commonly followeth the profession of truith.

The truith may be pained, but it wil not be oppressed: it may bee blamed, but it wyll not be shamed.

**Hermes**

The righteous and godly, hauing in the y zeale of constancy, feare not the cruelty of man: but will boldly, vnto y death, stand to the truith.

**Socrates**

He y bleth truith hath more & mightier seruants, then a king.

Use in al thinges, and towards al men a simple veritie, without fraude, deceite, or guile, either in word or deede.

Love righteousness and truith.

Beare witnesse to the truith, and not to friendship.

**Hermes**

Honour is the fruyte of vertue & truith, and for y truith a man shalbe worshipped.

Love

## and of Trueth. fol. 195

Loue god & truith, so shalt thou save thy soule.

The greatest fault y can be in a mā of honell y, is to spare y truith, & not be veritable.

Mat. 23.

Let not thy thoughts depart frō y truith.

That man or woman that withdraueth their eares from hearing the truith: it is impossible for thē to apply their harts to loue any vertues. The truith shall moze drawe thee to loue and to followe vertue, then the common ensample shal entice thee to followe vice, the which no man can loue, no not the very filthy sinner himselte.

Beeleue not hym that sayeth hee loueth trueth, and folloiweth it not.

Seneca

Reason not with him that wyl deny the principal truthes.

Affirme nothunge before thou knowe the truith.

Maintaine truth.

Truith ought to be preferred before frindship and amitie.

If thou sele thy selfe moze true to thy king then many other, & hast also lesse wages of him thē they: yet complaine not, for thine wil continue, & so wil not theirs.

Aristotle

Be the selfe same that thou pretendest.

Be not ashamed to heare truith, of whōs loouer it be: for truith is so noble of it selfe that



## Of Fayth.

that it maketh them honorable y<sup>e</sup> prououn-  
ceth it.

**Lactantius**

Truth is hated of y<sup>e</sup> wicked: they cannot  
abde it: because they would liue in their  
wickednes: without the controlment of it.

**Hermes**

A couetous mā cannot learne the truth.  
If men in reasoning desire as much the  
truth of the thing it selfe, as they doe the  
maintenance of their owne opinions, and  
glory of their wits, there should not breeds  
so much hatred as there doth, nor so many  
matters layd aside and left vnconcluded.

**Alex. seuer.**

In al cōmon wealthes (and at al times)  
about noble Princes and most faithfull go-  
uernours, there bee some which for their  
owne commoditie, aduancement, dis-  
pleasure, or for other corrupt and lewde  
affection (not hauing befoze their eyes, the  
iust and terryble dome of God, and their  
owne consciences) the displeasure of their  
Prince, nor shame of the world, let not to  
hinder and darken the manifest and cleare  
causes of truth: whose beautiful and brighte  
beames (accozdinge to their worthynesse)  
should comfortably, frankly, and with free  
libertie, spreade forth his brightnesse to the  
glory of god, to the honour of the Prince, &  
to the great reioysing, comforte, and quiet-  
nes of the common wealth.

The

The Prince ought to feare, and with al  
 prudence and wiseborne to foresee such in-  
 conveniencies and great daungers, as other  
 whiles falleth vppon him and his people,  
 through the corruptyon and euil nature of  
 such lothsome mitching members, that with  
 craft couertly creeper in fauour, and then  
 by flattery and dissimulation endeuour to  
 abuse his honest and gentle nature: where-  
 by is not onely lost or greatly blemished  
 the deare and obedient loue, good name,  
 and immortal praise due vnto him of his  
 people (notwithstanding the name of ver-  
 tue, wisdom, learning, and politike gouer-  
 nance) but also to his whole realme, much  
 trouble, extreme miserie, losse and great  
 hinderance, and other whiles hastye and  
 swift confusion. For neuer did there chaunce  
 greater mischieses to any Countrey or co-  
 mon welth, nor neuer were the vertuous  
 natures of great Princes and rulers sooner  
 corrupted and abused, then when they had  
 bene either misinstructed and falsly infor-  
 med by such fawninge and fleringe flatter-  
 ers, or els when those that were in most  
 fauour and credite aboute him, dissimuling  
 the cleare causes of truth, in stede of equitie  
 & iustice, sought to worke their owne most  
 wicked purposes.

The



## Of Prayer,

**Mat. 23.**

The truth al onely amonge al thinges  
is prouided in such wise, that when the  
time seemeth to haue broken her winges,  
then as immortal shee taketh her force.

### The summe of all.

Faith is a stedfastnesse and truith of things,  
Spoken and couenanted of god or man,  
A right faith in god, with it alwaie brings,  
Inuincible power, that mightely can,  
Withstand the assault of cruel Sathan,  
For he that is faithfull and true in al thinge,  
Hath mightier seruants, then lord or king.

### Of Godly Praier and Deuotion.

*A mentale vertue.*

*Cap. v.*

**P**raier is a deuine and heauenly affect  
of the soule, and signifieth the desire  
(generally) of al things that are of ne-  
cessitie, to the sustentation and nou-  
rishment both of soule and body: speciall-  
ly from the hande of God: or other wise from  
manne, as from the special instrument of  
god, that man by man (through him) might  
be most grationally blessed, relieved, and re-  
forted, to the only praise of him fro whence  
such blessing procedeth.

**Hermet**

Praier is the chiefest thinge that a man  
may

## and Deuotion. fol. 197

may present god withall.

It is a right honorable & blessed thing to  
serue god, & to sanctifie his saints.

Perfect deuotiō & the knowledge of gods  
same, al men had neede to haue presentlye  
with them: for deuotion hath this strength,  
that it doth eleuate the mind vnto god. And  
knowledge doth sustaine or uphold y<sup>e</sup> same:  
that it may with liuely courage continue &  
not fal downe: but doth alwaies so inflame  
and kindle it, that it mounteth vppwarde in  
to heauen vnto the presence of god: where  
the sauer of them both together, smelleth  
farre more sweetely before him, then anye  
earthly fumigation, be it neuer so pleasant,  
doth pleasantly smell in the nose of man.

Men in their deuotion may often be be-  
guiled and falsely seduced, excepte know-  
ledge do alwaies assist the same, for to sus-  
taine and direct it: which beinge knitte to-  
gether, strengthen men very much in all  
their intents: yea, & that very comfortable  
in al sort of troubles and temptations:  
so that it is greatly expedient for al men  
(as nigh as they can) to haue prayer and  
knowledge annexed together.

It is greatly hurtfull to al men, and an  
offence vnto god, to haue deuotion without  
true knowledge of god, mentioned vnto vs  
in his



in his lawe : although it be in deuout pray-  
ing, fasting, in charitable relieving, or other,  
toyle in most straight order and manner of  
thinge.

To knowe truely the will of god, is to  
pray truly, and to liue deuoutly and holily.

Plotinus.

First before thou praisest, cast away fro  
thee (with a repentant hart) al thine iniqui-  
tie : and then call vpon god, & he will heare  
thee, relieue thee, quiet thy conscience, & most  
ioyfully comfort thee.

True prayer acceptable vnto god, is to  
crave any thinge at the hande of god, and  
swerable to his will : hauing the harte lyf-  
ted vp vnto him, duringe al the time of  
prayer.

Zenoph.

Praye to God at the beginninge of thy  
workes, that thou maist bringe them to a  
good conclusion.

Worship god with a cleane hart, praye  
vnto hym, & he will aduaunce you.

Hermes.

When yee wil fast, purge your soules  
from filth, & abstaine from sinne: for god is  
better pleased therewith, then with abstay-  
ning from meates.

Pray with repentance busily, & continu-  
ally make thy faithfull petition & supplicati-  
on to the everlasting god: call vpon hym in  
the day, & forget him not in the night.

When

and deuotion.

fol. 198

When temptation innadeth thee, or (in **Pitha.**  
any wise) geueth vnto thee a cruell & sharp  
assault; then busily call for the helpe of god,  
hartily and faithfully: and that thy prayer  
being continual, perfect, & pure, thou mayest  
preuaile & obtaine the victorie.

With reuerent fasting or abstinence, the **Jerom.**  
bodily passions of man are to be cured: and  
with prayer the pestilent infections of the  
minde are to be healed.

Prayer is a vertue that preuaileth against  
temptation, and against all cruell assaults  
of infernal spirites, against the delightes  
of this lingring life, and motyons of the  
fleshe.

The surest waye for men to escape the **Antisthenes**  
danger of al their enemyes: is alwaies to  
be busily occupied in deuout prayinge, and  
to be continually mindfull of well doing.

Thou oughtest dayly to pray for y<sup>e</sup> hap- **Plato**  
py estate and prosperity of thy Prince, & for  
others that by him are set in authoritie, for  
of them dependeth the peace and tranqui-  
tie of the common wealth.

Vertuous and godly disposed men doe  
dayly pray vnto God, for the cleansing of  
the impuritie of the hart, and do watch it  
with al diligence that they can, and labo-  
re to restraine that the corruption thereof burst

DD. j.

not



## Of Prayer.

not out, either to the hurt of themselves, or others.

**Socrates**

God hateth the prayers and sacrifices of wicked people.

Put thy trust in god and pray vnto him, and he will keepe thee from a wicked wife: for which there is none other remedy.

**Plotinus**

To be watchful in prayer, is the certaine and onely means to obtaine al our desires, ioyning thereunto an assured faith vnto god befoze whom we make our prayer. Pray & god may geue thee true, hartly, and earnest repentance, & encrease of thy faith: for they bothe (for their excellency, as the speciall gifts of god) are most conuenient for thee: Because the worde of God (which he hymselfe hath spoken) is the trueth, and shall iudge in the last day. When thou entrest into prayer, let thy prayer be to this end specially: that god (as he is mercifull) so hee will mercifullly reueale and open more and more to thine hart, the true feelinge, knowledge, and vnderstanding of his truth, & to geue thee also grace, that in thy conuersation thou maist truely expresse the fruites thereof.

Make thy prayers perfect in the sight of God: for prayer is like a shippe in the sea, which if it be good, saueeth al therein, but if it be

## Of Women. fo. 199

It be naught, suffreth them to perissh.

Praye not to god to geue thee sufficient, **Plutarch:**  
for that he will geue to eche man vnasked,  
but praye that thou mayst be contented and  
satisfied with that which he giveth thee.

**Tyrants prayer are necessary.**

**The summe of all.**

Prayer is the most holy, and diuine seruice,  
That man here in earth vnto God may present  
Prayer with repentance is the due and perfect seruice,  
That withstandeth the deuill, and his cursed intent,  
Pray to god, trust in him, but first be penitent,  
For as a sound ship saueh them that be therin.  
So prayer with repentance saueh from drowning in sinne

# THE TENTH booke.

**Of Women.**

**Cap. i.**



**L**et that seeketh & **Diogenes**  
desireth to haue  
the fellowship of  
a wife, ought to  
win her with ver-  
tuous disposition,  
honesty, maners,  
and good behau-  
our.

**DD. ii.**

**Pa.**



## Of VVomen,

**Mar. Mar.** Naturally in times past, wiuues were adozned with these vertues: that is, to bee shamefaste in their visages, temperate in words, wise of wit, sober in goinge, meeke in conuersation, pitifull in correction, well regarding their livinge, not keepinge companies, stedfast in promise, and constant in loue.

**Socrates** Crabbed wiuues bee compared to rougher stirring horses.

Lyke as to a shrewde horse, becometh a sharpe bziole, so ought a shrewde wife to bee sharply handled.

Order thy wife as thou wouldest thy kinsfolke.

**Seneca**

Geue thy wife no power ouer thee: for if thou suffer her to day to tread vpon thy foote: shee will to morowe treade vpon thine heade.

**Socrates**

He that can abide a curst wife, needeth not to feare what company he liueth in.

**Mar. Mar.**

There is not so fierce and perillous an enemye to man, as his wife.

*A nice wife and a backe doore  
Ofte maketh a rich man poore.*

The vse of frindship, the comly porte, & estimation of an honest man: is not a little empayred by an ydle, vaine, and light wife.

**Plato**

Like as a blocke though it be decked with golde,

## Of Women. fo.200

golde, pearles, gemmes, is not to be regarded, except it represent the shap of somewhat: euen so a wife be she neuer so riche, yet if she be not obedient to her husband, she is nothing worth at al to be regarded.

Such wiues as had rather haue follye **Hermes** husbandes (whome they might rule) then to be ruled by sober wise men, are like to him which would rather leade a blind man in an vnknowne way, the to followe one y can see and knoweth the way well.

Like as no man can tell where a shoe **Socrates** wyngeth, saue he that weareth it: So no man can knowe a womans disposition, saue he that hath wedded her.

The spouse that forsaketh her husband be- **Hermes** cause shee is greued with his maners, is like him which because a Bæ hath stonge him, forsaketh the hony.

He that fisheth with popson, catcheth **Plato** fishe but euil and corrupted, and so they that endeouour to get their husbands or wiues by deceipts & charmes, may lightly get them, but better vngotten.

Like as they which kepe Elephāts, weare **Platarch.** no light coloured garmēts, nor they which kepe wild bulles, weare no purple, because such colours doe make them fierce: so ought a wife to abstaine from such thinges as she



## Of VVomen.

knoweth will offende her husband.

**Aristotle**

They which were wont to doe sacrifice vnto Iuno the goddesse of married women, tooke alwaies the galles out from beastes which they sacrificed, signifying thereby, that all anger & displeasure ought to be farre from married folkes.

**Socrates**

The rule for the wyfe to liue by, is her husbände, if he be obedient to the lawes publike.

The best waye for a manne to kepe hys wife chaste, is not to be gelous, as manye sonde folkes suppose, but to be chaste hymselfe, & faithfull vnto her.

**Aristotle.**

There can be no greater honour for an honest wife, then to haue an honest faithfull husband, which careth for her, & for no woman els, thinking her more chaste & faithfull then any other.

The husband can do to his wife no greater wronge, then to seke the fellowshippe of any other woman.

**Mar. Tur.**

It is but a small witt in a man to set by small fantasies of his wife, or for to chastise openly that may be righted betwene them secretly.

**Socrates**

Wives must be the more bozne with, because they bring forth childzen.

## Of VVomen, fol, 201

*It were better for women to be barren,  
Then to bring forth a vile wicked carren.*

**W**omen be of a right tender condition, *Mar. Aur.*  
they will complaine for a small cause, & for  
lesse will rise vp into great pride.

**I**n thre pointes women and foles are *Platogenus*  
commonly of like condition: they are ful of  
vaine affections, curious, & pœuish to please,  
& very wilfull in foolishnes.

**W**oman was the first forsaker of gods *Certullian*  
lawe, the discloser of the forbidden tree, and  
the gate of the deuell.

**A** woman is a necessary euill.

**W**omans company is an euill that can  
not be eschewed.

**W**omen in mischief are wiser then *Aristotle*  
men.

**H**ardy is that womā that dare geue cou- *Mar. Aur.*  
saile to a mā, but he is more hardy that ta-  
keth it of a woman, he is a foole that taketh  
it, & he more foole that asketh it, & he is most  
foolish that fulfilleth it.

**W**oman is more pittifull then manne, *Socrates*  
more enuious then a serpent, more malici-  
ous then a tirant, and more deceptfull then  
the deuell.

**I**t is better to be in company with a ser- *Socrates*  
pent, then with a wicked woman.

**W**omen by nature are bozne malicious. *Mar. Aur.*

**DD. liij.**

**As**



## Of Women.

**Mar. Tur.** As it is naturall for a woman to despise the thinge that is geuen her vnasked : so is it death to her to be denied of that shee doth demaunde.

There is no creature that more desireth honour, and worse keepeth it, then a woman.

Gay apparelled women stand forth as baites to catche men that passe by: but they take none, saue such as will be poore, or els such as be ignoraunt fooles, which knowe them not.

Women desire to see, and to be seene.

**Chilon**

A faire whore is a sweete poyson.

He that haunteth much womens company cannot be stronge, neither may he be rich, that deliteth much in wyne.

**Seneca.**

Womens counsaile is weake, & a chyld is vnperfect.

We note in children, Inconstancy, and likewise in women, the one for slendernes of wit, & the other as a natural sicknes.

**Alex. fene.**

In men we note audacity, but commonly in women timorositie.

**Mar. Tur.**

Women with their lightnes, and children with their small knowledge, occupye them selues in thinges present. But wise men do thinke on that that is past, they as deligne for that which is present, and with great

## Of VVomen. fo. 202

great studie do prouide for the time to come

There are in a womā's eies, two kindes Pitha.  
of teares: the one of grefe, the other of dis-  
ceipt.

Use not womens company, except neces-  
sity compell thee.

They that hadde rather be conuersaunt Pitha.  
amongst women, then among wise men:  
are as swine that had rather lye rooting in  
durt and drasse, then in cleere and fayre  
water.

With the fairest women, brothelles  
houses are peopled.

Beutie in the faces of women, & folly in Mar. Tur.  
their heades, be two woꝛmes, that fretteth  
life & wasteth goods.

Womē that wil haue ioy of their daugh-  
ters, ought to take from them al such occa-  
sions & liberty, wherby they should be euill.

The woman that will kepe her selfe frō  
thought, & her daughter from perill, let her  
see the time of her daughter alwayes well  
spent in some honest & godly exercise. Withē  
the hands are occupied with any good exer-  
cise, then the hart is boide from many idle  
& vaine thoughts.

Women are so fragile y<sup>e</sup> with keepers to Mar. Tur.  
great paine, they can kepe them selues. And  
for a small occasiō they will lose altogether.

Women



## Of VVomen.

**Mar. Tur.** Women are so extreme in al headlonge extremities, y<sup>e</sup> with a little fauour they wil exalt, augment, & growe into greate pride, and with a litle disfauo<sup>r</sup>, they recouer great hatred.

Womē fo<sup>r</sup> a litle goodnes loke fo<sup>r</sup> great hire: but fo<sup>r</sup> much euil no chastisement.

**Seneca**

Take heede to the meate that a gelous woman geueth thee,

**Mar. Tur.**

A fierce beast, and a perilous enemy to the common wealth, is a wicked woman: fo<sup>r</sup> she is of much power to do great harme & is not apt to follo<sup>w</sup>e any goodnes.

The withdra<sup>w</sup>inge & keeping weomen close, is a bridle to the tongues of all men: And the woman that doth other wise, putteth her good name in daunger.

**Socrates**

It were better fo<sup>r</sup> a woman neuer to bee ho<sup>r</sup>ne, then to be defamed.

A wicked womā once defamed, thinketh al other to be defamed, and desire that they should be defamed, & wyll say in deede they be euil famed & procure to haue them defamed. And to thentent to couer their owne infamy, they infame al other that be good.

All thinges done vnkindely is sinne, and may be amended: but the dishonest woman is alwaies infamed.

A woman of good life feareth no manne  
with

## Of VVomen, fo. 203

With an euil tongue.

Women cannot conserue the reputaty- Mar. Tur.  
on of their estate & degre, but by reason of  
keping their person in great feare, honesty,  
& good order.

It were great wickednes of me to say y  
al womē should be euil, y be euil spoken of.

Those weomen that keepe them selues Socrates  
in their houses, wel occupied in their bu-  
sines, temperate in their wordes, faithfull  
to their husbands, well ordered in their per-  
sons, peaceable with their neighbours: & fi-  
nally being honest amonge their owne fa-  
milly, & shamefast among straungers: Such  
(I say) haue attained great renoume in  
their life, & left eternal memozy of them af-  
ter their death.

Neither gorgeous apparel, noz excellent Plutarch  
beuty, noz pleinty of golde, & riches, become  
a woman so wel as sobernes, scilence, faith-  
fulnes, & chastitie.

Women are no lesse apte to learne all  
maner things then men are.

Sweete sauors & oiles are moze meete for  
women then for men.

Like as the trumpeter soundeth out his  
meaning by y voice of y trumpet: so should  
a woman let her husband speake for her.

Scilence in a womā is a precious vertue. Hermes

The



# Of the Tongue, Detraction,

## The summe of all.

¶ He that gladly seeketh the company of a wife,  
ought onely to winne her by vertuous disposicion,  
To embrace her for her vertue, and to leade a quiet life:  
Refusing her riches with her whorishe condicions,  
Women be comly of most tender affection,  
And better it is with a serpent to be in company,  
Then with a wicked woman to liue vnquietly.

## ¶ Of the Tongue, Detraction, Speache, and Scilence. Cap. 4.

**T**he tongue is a slipper & nimble instrument, whereby commonly the treasures of y hart are in such wise vnlocked: laied forth, & sprede abroad, that not onely therby frindship is greatly engendred, earthly treasures encreased, the life quietly stablished, perpetuall praise and everlastinge felicitie obtained, but contrarywise, Frindship is decayed, woꝛldly riches is diminished, the life most miserably wasted, infamy and immortal paine is also thereby purchased.

The tongue if it be wel bled, is the most precious meber of a man: if to the contrary most detestable, pernicious, & euill, incorrigible, & full of pestiferous popson.

## Speache, and Scylence. fo. 204

It is (trulie) a plaine and sure argumēt, that when so euer the tongue is wickedly bent, and sheweth it selfe to be full of vn-cleane & wicked speech: It is then (I say) plainly manifeste, that the hart within is very filthy, and foulie defiled w<sup>th</sup> corruption.

Detract not neyther speake euil of thine **Worthie** neighbour behinde his backe.

Detraction is to speake euill of him that **Detract.** heareth not. It is also a lying euill, malicious, hipocriticall, craftie, very pernicious & hurtfull.

Detraction, beeing a venemous euill, or ranke poyson of the deuell, is powzed of him into thonely harts of wicked and malicious men, who naturally in their pride overlaughty, & stoute courage, and wickedly overwhelmed with selfe will and folly: spareth not at al times: in the contempt of al vertue, true religion, and honestie, & for the satisfiing with dispight of their most cancred and cursed humors, to blowe out with euil fauoured and stinkinge breathes, the very shamesfull and harmefull blastes of slaunderous and euill repoztes: where- by euen the verry godly is of their good name and fame enipayzed, their estyma- tion discredited, their frundes abated, their wel-



## Of the Tongue, Detraction,

Welfare much hindered, & their Joies here so shake, in this life of the world: that as men drowned in dolor & heavinesse, are voyde of wordelye ioye, they are driven with bitter teares to crye dayly vnto god for helpe, & to be deliuered of such their cursed detractors.

Such a mischeuous euill commonly is this sinne of detraction in the hart of y<sup>e</sup> proude & wilfull foolish man. y<sup>e</sup> there is neyther lōge familiarity, accustomed fellowship, eyther causes of approued frindship, neither affinitie, kindred, or consanguinitie, either yet any state or degree y<sup>e</sup> can once bridle him or stay him from doinge much mischief, if he can w<sup>th</sup> his most poysoned & venomous tongue.

Like as rattes and mice, eate and gnawe vpon other mens meate: so y<sup>e</sup> detractor eateth & gnaweth vpon y<sup>e</sup> life & fleshe of other.

Backbitinge, lyinge, & flatteringe, are sworne companions together.

Backbiting hath this peculiar euill, y<sup>e</sup> is that it hurteth a mā absent, & so couertlye & craftily, that y<sup>e</sup> party is not ware of it, but sodenly vndone (O poore wretch) before he doth either knowe by whom, how, & wherefore he is vndone.

The first euill of backbiting is: y<sup>e</sup> it eyther hurteth charitie: or els when it hath otherwise empaiied it, it geueth vnto it a great

## Speache and Scilence. fo. 205

great woūde: & so extinguiſheth it cōmenly  
al together.

Backbitinge hurteth charitie when it  
diſſenereth frinds a ſunder, & bringeth them  
into diſſention & hatred, & it is therby y<sup>e</sup> ſoꝛer  
woūded, when it decaieſh it: and (if it can)  
doth alſo btterlye extinguiſhe it, whē it en-  
creaſeth y<sup>e</sup> ſper betwixt them y<sup>e</sup> be alreadye  
in diſſention, enflaming it moze & moze.

He y<sup>e</sup> is geuen to the vice of backbiting  
& ſlaundering, is woꝛthely ſubiect vnto the  
common hatred of al mē, & to be eſchewed  
of al men as a moſt peſſilent plague. And  
at his entrance into any other place among  
company: euery mans mouth to be eyther  
ſtopped againſt him: oꝛ otherwiſe opened  
to hyſſe him out of the doꝛes.

Whyleſt the backbyter lyueth all the  
woꝛld curſeth him: if he be in daūger oꝛ doo  
perith, no man is ſoꝛy foꝛ him: & y<sup>e</sup> remem-  
brance of him after he is dead, raigneth in  
curſing & banning of him.

He is to be counted vertuous and wyſe, **Plato**  
that alwaies diſpoſeth his tongue to ſpeake  
of God & godlynes.

Speake euer of god, & god ſhall alwaies put **Socrates**  
god woꝛdes into thy mouth. Foꝛ the ſpea-  
king & thinking of god, ſurmōuteth ſo much  
al other woꝛds & thoughts, as god himſelfe  
ſurmōuteth al other creatures.

As



## Of the Tongue.

As our lacke of god ought to be most reuerent and holy with most sweete & fayre wordes : so must also al our deedes beefore hym , bee most holy, sweete , perfect and good.

Let not thy tongue runne beefore thy wytte.

Let thy mind rule thy tongue.

Use thine eares more then thy tongue.

Moderate thy lusts , thy tongue, and thy bellye.

He is wise and discrete, that can refraine his tongue.

**Sitha.**

The tongue is the bewrayer of the harte.

**Socrates**

There is not a worse thinge, then a deceiptful & lying tongue.

**Chilon**

An euil tongue is sharper the a sworde.  
Death deliuereth a man fro al enemyes saue the tongue.

**Socrates**

The tongue of a foole is the keye of hys counsell , which in a wise man wisdom hath in keeping.

The tongue of a wyse manne is in hys harte, but the harte of a foole is in hys tongue.

**Socrates**

By ordryng the tongue is a trial most true:  
To knowe if a man his lusts can subdue.

For he that cannot rule his tongue as him list,

Haile

# Speech and Scilence. fol. 206

*Hath much lesse power, other lusts to resist.*

If thou by wicked tongues art stirred to vnrest and grieve, and feelest in thy selfe through thine owne innocencie to be by them abused: Let this be vnto the (against the), a neere and specyall remedie: that is, that thou arme thy selfe with paciēce, with meekenes, and scilence: lest through multiplyinge of wordes with thine enemye, thou bee founde amongst wise men to be as euil as hee.

It is a thing certaine, when one is contented he saith moze with his tong then he thinketh with his hart. And contrary wyse when one is heauye, the eyen weepe not so much, noz y tongue cannot declare y, which is locked within the hart.

Mar. Aur,

Kepe measure in thy cōmunicatiō, for if thou be to bryefe, thou shalt not be well vnderstanded: & if thou be to longe, thou shalt not be wel borne in minde. Either talke of vertue thy selfe, oz geue eare to them that wil talke thereof.

Aristotle

It is better to heare, then to speake.

We ought to heare double as much as we speake: & therfore hath nature geuen vs two eares, & but one tongue.

Chales

A man hath power ouer his wordes till they be spoken, but after they be vttered,

Socrates

CC. j.

they



Of the Tongue, Detraction,  
they haue power ouer him.

A man ought to consider before, what he  
wil speake, & to vtter nothing, that may re-  
pent him after wardes.

**Sirba.**

He that speaketh little, harkeneth & lear-  
neth at the speach of other, but when hee  
speaketh, other learneth of him.

To talke of god, is þ best cōmunication,  
& to thinke vpon him, is the best scilence.

**Socrates**

Talke no euil of god, but serch diligētly  
to knowe what he is.

The filthe of worldly wisdom, is kno-  
wen by much speach.

**Plato**

Words wout good effect, is like a great  
water þ drowneth the people, & doth it selle  
no profit.

Abstaine from words of rebauldy, for a  
tongue ouer liberal nourisheth folly.

They that robbe, that speake euil, & flau-  
der the dead, are like furious dogges which  
bite & barke at stones.

He that bableth much declareth himselte  
to haue smal knowledge.

Cast whisperers and tale bearers out of  
thy company.

**Mar. Mar.**

Let no mā say: I would & I cannot with-  
draw me from vice: it is better said, I may  
but I wil not followe vertue.

**Diogenes**

He ought not to minister any talke or cō-  
municat

# Speech and Scilence. fol. 207

municatiō, but such as shoulde be fruitfull & to edifie, as wel y hearer as the speaker.

So speake y thy words be not reproued.

An Idle word shal not escape unpunished

When the vngodly & malicious persons are suffred to speake what they lyst wythout paine or punishment, there is nothyng more pernicious in the worlde to make debate & to breake the bond of thincomparable vertue of amitie.

It lyeth in our selues, to be well or euill **Philip** spoken of.

Rude wordes that are profitable & true, **Thesil.** are better then sweete words that be of disrept & flattery.

The habite of the minde is best perceyued by a mans talking. **Diogenes**

Deuout cōuersation without communica- **Iheronime.** tion, as much as by example it profiteth, by scilence it hurteth, for with barking of doggs with the staues of the shepherds, y raging wolues be let of their purposes.

Scilence and speach are both good, vled **Socrates** in due time, but otherwyse vled, are both naught.

Fræ thy speach like vnto thy garmets, **Pithagoras** as fashion thy garments like vnto thy speach.

Deue no mā no cause to speake euil of the.

EE.ij.

Neither



## Of the Tongue, Detraction,

**Hermes**

Neither suffer thy handes to worke, nor thy tong to speake, nor thine eares to heare that which is euil.

**Socrates**

When thou talkest with a straunger, be not too full of communication, til thou knowe whether he be better learned then thou, and if thou be better, speake thou the boldier, els be quiet & learne of him.

**Plato**

Hastines of speache causeth menne to erre.

**Philotas**

It is much more easy for an innocent to finde many wordes in his speakinge, then for a mā in his misery to kepe a temperance in his tale.

The holines & cleanes of the mouth, standeth in the utterance of rightnes & truth, & the prophanation & defiling thereof, is by lying & vntruth. For as noe cleane stuffe can proceede out of filthy lippes: so the noise of some blastes of such euil seasoned breath annoyeth greatly the honest eares of the godly, and who will looke for swete wine out of the same vessel from whence vinegar is dayly drawen out. The faire water is defiled that passeth throughe the miry springes.

What soever thou wylte speake, before thou utter it, shewe it secretlye to thy selfe.  
Beware of spies & tale bearers.

# Speach and Scilence. fol. 208

The flying tales of light folkes, are commonly the grounders of fame & rumours.

Speake not to him y will not heare, for els thou shalt but bere him.

Think not such things honest to be spoken of, that are filthy to be done.

A man is by nothing better knowne, the Diogenes  
by his communication.

If thou speake what thou wilt, y shalt heare that thou wouldest not.

*Faire speach in presence,  
with good report in absence:  
and maners in fellowship,  
obteineth great frindship.*

He that speaketh truth, cannot be ashamed of that he speaketh. Aristotle

Faire & smooth communication, onely Diogenes  
framed to please the hearer, is properly to be called a trappe or snare of hony.

Tel not abroade what thou entendest to do, for if thou speede not, y shalt be mocked. Pittachus

Be secret in counsel, & take hede what thou speakest before thine enemies. Isocrates

He which is beutiful & speaketh vnseemly things, draweth a sword of leads out of an Irony scabarde. Aristippus

Let not the authoritie of the speaker persuade the, nor regard thou his person that speaketh: but marke wel what it is that is



## Of the Tongue, Detraction, Spoken.

Hear that which vnto thee belongeth.

Hear much, speake little, be faire spea-  
ched, and were aptly, thinke first, then speake,  
& last of all fulfil.

**Piths.**

By silence the discretyon of any man  
is knowne: and a foole keeping silence, se-  
meth wise.

Silence in a woman is a great & goodly  
vertue.

**Plato**

As empty vessels make the loudest  
sound, so they that haue least wit, are grea-  
test bablers.

**Plutarch.**

They that are ready to take a tale out  
of an other mannes mouth, are like vnto  
them which seeing one proffered to be kys-  
sed, would holde forth their lippes to take  
it from him.

**Senecca**

As the vessel cannot be full, which alway  
shedeth out & taketh in nothing, so the man  
cannot be wise, that euermore talketh and  
 neuer harkeneth.

**Aristotle**

Like as cleere glasse can hide nothing, so  
there be many that can keepe secret, noz dis-  
semble nothing.

**Aug. Cesar.**

Of faithfull silence & rewards are daun-  
gerles.

**The summe of all.**

**Both**

## Of Fortune.

fol. 209

¶ Both speech & silence, are excellēt vertues,  
 ysed in times and place conuenient,  
 Of which the best and easiest to abuse,  
 is speech, for which men oftentimes repent,  
 so do they not because they be silent.  
 Yet be not dumme, nor geue thy tongue to lease,  
 but speake thou wel, or heare & hold thypeace.

## ¶ Of Fortune.

Cap. iij.

**T**his terme of fortune or chaūce bled  
 of men proceded first of ignoraunce  
 and wāt of true knowledge: not cō-  
 sidering what god is, & by whose on-  
 ly foresight & prouidence, al thinges in this  
 world are foresæne of him before they cō-  
 to pas. Fortune is such a maistres, y she ru-  
 leth Realmes, ouercōmeth armies, beateth  
 downe kings, exalteth tirāts, to y dead she  
 geueth life, & to some renowne, and to some  
 shame.

Fortune geueth these euils, & wē see it Mar. Tur.  
 not: with her hands shee toucheth vs, & wē  
 feele it not, she treadeth vs vnder fecte, & wē  
 knowe it not, she speaketh in our eares, & wē  
 heare her not, she crieth allewde vnto vs, &  
 wē vnderstand her not. And this is because  
 we wil not know her. And finally whē we  
 CC. iij. thinks



## Of Fortune.

thinke we are most sure, then are we most in perill.

Plato

As the fortune of this world shall make thee reioyce ouer thine enemies, even so may it make thine enemies reioyce ouer thee.

Plato

Be not proude in prosperitie, neither dispaire in aduersitie. In prosperitie beware, & in aduersitie hope for better fortune.

The nature of fortune is to be alwaies mutable & inconstant: neither is there a geuer of any thinge to any man for any continuance, but onely a lender for a very short time. And those whom fortune seemeth longest to support & flatter with thabundance of al thinges, them (for a generall rule) God least fauoureth: seeing there is no rewarde where merit so plainely lacketh.

Evil men by their bodely strength, resist their misfortunes: but good men by vertue of the soule, abideth them patiently.

Mar. Tur.

As in al prosperitie, alway there falleth some sinister fortune either sone or late: so therewith fortune doth arme and apparell vs: wherein shee seethe wee shall fall to our great hurte. Fortune comming with some present delight or pleasure, is a token that by flattering vs, shee hath made ready her snares to catch vs. It is an infallible

## Of Fortune.

fol. 210

ble rule of enuious fortune: that this present felicitie, is geuen with a plicke of a swordaine fall of mischaunce, Such as fortune lifteth vp with great riches, she fol of crueltie geueth them profound bitings.

Fortune is alway slippery, & cannot bee holden of any against her wil.

Through Idlenes, negligence, and too much trust in fortune, not onely men, but cityes & kingdomes are bitterly lost and destroyed.

Anaxago.

What number hath bene scene, that the chaunces of fortune coulde not abate. And yet within a short while after, vnwares to great ignominious shame hath ouerthrowen them.

Mar. Tur.

Fortune with her tyrannye, chastiseth them that seruet her, she beguyleth every person, and no person beguyleth her, she promyseth much, and fulfilleth nothinge: her longe is weeping, and her weppynge is long, to them that be dead amonge wormes, and to them that liue in Fortunes. At them that be present, she spurneth with her fete, and threatneth them that be absent, All wyse men shrinke from her, but a foole sheweth her his face.

Of all misfortunes, the most vnhappy, Socrates is to haue bene fortunate.

There



## Of Fortune.

There can not be a more intollerable thinge then a fortunate soele.

**Mar. Fur**

The adventures of men are so dyuers, and the suspect fortune geueth so manye ouerthwart turnes, that after that she hath a great space geuen great pleasures, incontinent we are cited to their subtile trauails of repentance.

**Mar. Fur.**

The greatest hap of al, and the greatest desire of menne, is to liue longe: for diuers chaunces that fall in short time, may be suffered, & remedied by long space.

Right fortunate is that man that loseth his life, and leaucth behind him perpetuall memoꝝ.

Infortunate and unhapp are they that be in prosperitie, for iustly they that be sent in high estate, cannot flye from the perill of Scylla without falling into Charybdis.

**Tullius**

Fortune is to great men deceitfull, to good men vnstable, and all that is highe is vnshure.

Woeke not another man for his misfortune, but take hede by him how to auoide the like misery.

Our liues are so doubtfull, and fortune so waywarde, y shee doth not alwaies threate in strikinge, nor striketh in threateninge: for

## Of Fortune.

fol. 211

for oftentimes false fortune shaketh her  
weapō and striketh not: and another tyme  
striketh without shakinge.

As fortune bekeneth, so fauoure enclp<sup>s</sup> **Justinus**  
meth.

Fortune aduanceth & listeth vp, but all  
men by nature are equall in dignitie.

*By nature al men be equall in dignitie,  
By fortune more one then another aduanced,  
This who so considers in his supremacy,  
Ought looke to him selfe, and well be aduised.*

*By fortunes good fortune, who cometh in fauor  
by fortunes misfortune may catch a displeasure.*

The wicked sometime seemeth to be for<sup>o</sup> **Hermes**  
tunate & happy.

No man is happy in deede whilles hee **Aristotle**  
liueth.

If any man be happy, it is he that bathe **Chales**  
his bodely health, y<sup>e</sup> is fortunate in riches, &  
not of a vaine mind, but learned.

Great infortunes ought to be suffered for **Mar. Aur.**  
one thinge, because they do declare who are  
true frinds.

This is a thinge most happy, y<sup>e</sup> fortune  
in her crueltie, hath not so sharpe and cruell  
weapon, that it canne once be able to  
perce o<sup>r</sup> wounde the soule.

In times of misfortune, is wisdome and  
discretion



## Of Fortune,

discretion most to be vled.

Keepe close thy misfortune, least thine enemies reioyce at it.

**Catias**

There is also moderation in tolleratyon of fortune of euery sort: which of Tully is called equabilitie, which is, there semeth alwaies one visage and countenaunce, not chaunged, neither for prosperitie nor for aduersitie. Moreover, a man should not bowe for any fortune or trouble of mind.

**Plato**

Nothing vnto a man is miserable, if hee so thinke it: for al fortune is good to him, & constantly with patience suffreth it.

**Seneca**

Like as a cunning workeman can fashion any image of any kind or matter: so a wise man should take in good woorth all kinds of fortune.

### The summe of all.

Fortune is a variable and straunge maistres,  
And vncertaine to trust to, in al her doings,  
For fortunes crooked euils her nature doth expresse,  
Which dayly are felt, with her hasty short turnings,  
She quickneth & destroieth with her sharp profound bitings  
And for this entent chiefly misfortune should be suffred.  
Because that true friends are best thereby declared.

**Of Riches and Riche men. Cap. iij.**

**Riches**

## Of Riches &amp;c. fol. 212

**R**iches is the number of thinges that **Zenoph.**  
may be either good or euil, which is in  
the arbitrement of the geuer.

To delight in riches is a daunge. **Socrates**  
rous vice.

He is riche that contenteth himselfe with  
his pouertie.

The richest thinge to a man is his soule **Hermes**  
& reason: by which he keepeth iustice and es-  
cheweth sinne.

He is most rich that hath most wisedom. **Polion**

There is no greater ryches then the a-  
greement of good mens minds.

He that is contented and satisfied with  
him selfe, is bozne with great riches. Absti-  
nence from couetise is great riches.

Riches for the most part are hurtfull to **Pultarch.**  
those that possesse them.

Those that be riche, are not only vered w  
desire tencease greatlye their wealth: but **Cicero**  
also soze troubled with feare, lest they  
should lose that which they haue already at-  
teind vnto.

He hath most that coueteth least. Not to  
desire riches, are the greatest riches.

None are in moze surety, then they that  
lacke most riches.

If thou seeke to be riche, thou shalt finde  
therewith sorowwe, carefull trauaile, my-  
serye,



## Of Riches,

serpe, veration of mynde, and much myschiefe. But if thou seeke to bee godlye, thou shalt find comfort, wealth and prosperitie, peace of conscience, with al maner felicitye.

*As sicknes and health can neuer agree,*

*So gold without rest is but wisery.*

**Aristotle**

Virtue is greater riches, then either siluer or golde.

**Pitha.**

He is not rich who enjoyeth not his owne goods.

Suffisance is better in riches then abundance.

**Plato**

Labor for the riches that after death profiteth the soule.

**Hermes**

A covetous man cannot be rich.

Care not what riches thou lose, for the winning of true friends.

**Solon**

Purchase thy riches, truly, and spend thy liberally.

**Aristotle**

Seeke not the riches in this world, and shame in the other: seeing that this world is no more but onely a bapting place to goe to the other world.

**Mr. Tur.**

It is a great hurte to heare, and greater to see howe these fathers clyme to haue riches, & to see their children descende to haue viciousnes: to see the fathers honour their children, and the children to infame their fathers: yea, and the fathers to geue rest  
vnto

## and Riche men. fol.213

unto their chyldren, and the chyldren to geue trouble to their olde fathers: yea and sometime the fathers die for sorow y<sup>e</sup> their chyldren die so sone, we see y<sup>e</sup> chyldren weep because the fathers die so late. Also the honour and riches that the fathers haue procured with great thought, the chyldren lose with little care. And this is certayne, that the fathers may gather riches with strength and craft to sustaine their chyldren, but God will not haue durable that, that is begonne with euil intention, and is founded to the prejudice of other, and is possessed w<sup>th</sup> an euil heire, and though the heavy destinies of the father permit, that their riches be left to their chyldren, to serue them in all their vices for their pastime, at the last according to their merites, God will that their heire and heritage should both perishe. Finallye, all that with great thought haue bene gathered for their chyldren, whome they loue wel with great rest, sometime another heire enioyeth it, of whom they thinke least.

God doth permit that the conetise fathers in gathering with great trauaile, should die with the hurt, to leaue their riches to their vicious chyldren euil applied.

Great abundaunce and plentie of riches cannot of any manne be both gathered and kept.

Mar. Bur.

Iheronime.



## Of Riches,

kept, without sinne.

Riches and the substance of the worlde robbeth and spoileth a man of much better riches, that is to say, the love of all vertue, & of al godly exercise.

**Plato**

Gold is a corruptible matter or substance, and shall therfore once be consumed: but that treasure, for the which mans soule ought to labour, shall neuer be wasted, neyther yet in qualitie, nor in quantitie impaired or diminished: y is to say, it shal alwaye be like good and like much. Wherfore whatsoeuer payne be taken about the gettinge of such treasure, it ought not to bee imputed greuous: weyinge well the vertue of the gaine, and the most happye rewarde in thende.

**Alex. fener.**

Great possessions or substance maketh vertue suspected, because they be ministers of pleasant affections, and also nourses of wanton appetites.

**Pyth.**

Those riches are to be despised whych with liberalitie are wasted and lost, & with sparing do rust & rotte.

**Socrates.**

Be not careful for worldly riches, for god hath prouided for ech man sufficient.

Prepare thee such riches, as when the ship is broken, may swimme & scape with their master.

**Tra.**

and Richmen. fo.214

**T**rauaile not to get that which wil lighte **Plato**  
lye perishe.

**E**steeme him as much that teacheth thee  
one worde of wisdom, as if he gave thee  
gole & pretious stones.

**S**uch thinges as thou hast, vse as thyn  
owne, & keepe the not as though they were  
another bodie.

**B**oast not thy selfe of that which is ano-  
ther mans.

**W**hen prosperitie promisseth securitie & **Homer**  
rest, in the goods of this world: it is an hard  
thing & rare verely, to thinke onely god to  
be the geuer thereof, & can sodenly take the  
things away that haue bene gathered with  
great paine & trauailes.

**L**earning is a great riches to the poore, &  
it garnisseth the riche.

**W**here riches are honoured, good men  
are despised.

**I**mmortall honour is better then transi-  
toy riches.

**H**e which keepeth a man from shame, is **Plato**  
better then the riches gotten thereby.

**D**esire of riches wareth infinite.

**I**t is a miserable thing, a rich man to bee **Vermeas**  
decayed & falne into pouertie.

**H**e is not happy that hath riches, but hee **Senece**  
that rightly vseth them.

J. J. J.

The



## Of Riches,

The riches of the worlde abused, engendreth pride & forgetfulnes of god.

**Solon**

There be thzee causes noted that chiefly moue mens mindes to desire these woꝛldly goodes: one is the loue of welth, ease, mirth and pleasure. Another, the loue of woꝛthipe honoꝛ and gloꝛy. The thurd is the doubtfulnes and mistrust of wicked & faithles men that are careful of liuing here in this life.

They be woꝛse y<sup>e</sup> be lately made rich, theſe they which haue bene rich a great while.

It is a foolish madnes to thinke that rich men be happy.

He hath riches sufficient that needeth neyther to flatter noꝛ boꝛow.

**Pitha.**

*The more that a man hath of abundance,  
So much thelesse bath he of assurance.*

Suffisaunce is the castle which keepeth wise men from euil woꝛkes.

**Solon**

*He is neyther rich, happy, nor wise,  
That is a bondman to his owne auarice.*

**Mar. Tur.**

Great busines the hart hath to search for the goods of this world, & great trauaile to come to them: But without comparison the greatest dolour is at the houre of death, to depart & leaue them.

**Aristotle**

Rich men are through excesse and delicious pleasures, more folythe and corrupt then any others.

**Rich**

## and Richmen. fo.215

Richer folke had neede of many lessons to Phillip. rex.  
do well.

Richer men (their affection respected) Diogenes  
had neede of many precepts & counsailes,  
both touching their keeping of hospitalitie,  
and to therercysinge also of theyr bodies  
w<sup>th</sup> labour, least they shoulde most cor-  
ruptly fall with consent into their fleshely  
motions of the bodie, and into many other  
inconueniences, whereof the poore manne  
needeth not to receyue any suche admo-  
nition.

Treasures and falshoode seemeth to augment, Hermes  
Are euell gotten, and worse spent.

Wherefore to be riche, who so doth intende,  
ought truely to winne, and duely to spende.

Men should liue exceeding quietly, if these Anaxago.  
two wordes, (mine and thine) were taken  
away.

Couet not to ware riche through de- Pitba.  
ceit.

The time and riches are best bestowed  
that are employed about the seruyce of  
God,

In thy prosperitie, and when thynges Tullius  
come towards thee (euen at thy will and  
ease) thou must the more earnestly fly  
from pride, disaainefulnesse, arrogancy, inmode-  
ration from thy backe or belly, incontinen-



## Of Riches.

cy or loosenes of life.

Spende not to outragiouslye, nor be to niggardish: so shalt thou neyther be needy, nor in bondage to thy riches.

Upon a couetous man riches are lost and are very pouerty to him. For he is neyther the warmer, the better fedd, nor the richer for them.

**Diogenes** Riche men without learninge, are called sheepe with golden fleeces.

Charge not thy selfe with taking of the vaine goodes, sith thou hast so smal a morsell of thy life.

**Apor. Tur.** The miserable riche person, the more he encreaseeth in riches, the more he diminisheth in frindes, & groweth in enemyes to his damage.

Frindship is better then riches.

**Plutarch** As the towne wherein men labour are alwaies richer and richer: and such as are bent to idlenes and pleasure, dayly decaye and come to vtter desolation: So the goodes that be gotten by trauaile, study, diligence, and so kept, shal continue and increase: but that which is euill gotten, or idly dainly wonne, shal euen as sodainly van away againe.

**Socrates** Like as an arrow that lighteth vppon a stone glaunceth awaye, because the stone lacketh

and Richmen.

fol. 216

lacking softnes, yéldeth not to receiue it: so  
the riches that fortune geueth, not guyded  
with diligence & circumspection, vanissheth  
away without profite.

*The hauing of riches is not so commodious* Aristotle  
*As the departing from them is grieuous.*

A mans riches are no where so well laid Alex. Mag.  
up, and safely kept, as in the handes of hys  
frindes.

Small expenses often vsed, cōsume great Seneca  
substance.

He which geueth riches or glozy to a wic. Aristotle  
ked man, geueth wine to hym that hath a  
feuer.

As a goldē bydle, although it garnish an Plato  
horse, yet maketh him neuer the better: So  
although riches garnish a mā, yet can they  
not make him good.

Death despiseth al riches and glozy, and Boetius  
colleth both the riche and poze folke toge-  
ther.

Such as trust in their owne strength or  
riches, abuse and blaspheme the name of  
god: which hath not bene unpunished, nor  
neuer shalbe, in thys worlde, nor in the  
worlde to come.

¶ The summe of all.

¶ F. iij.

¶ Sib



## Of Blessednes,

**S**ith the perfect riches is suffisance,  
He is more riche, content with pouertie,  
Then he that hath of treasures abundance,  
Which no man may possesse well with suerty,  
Riches is he that can himselfe satisfie.  
with fewest things, which be both safe and sure  
where fortunes gifte be doubtfull to endure.

Cicero

Of Blessednesse and misery. Cap. iij.

**T**hat man cannot be truly blessed, in  
whom vertue hath no place.

Those men be truly blessed, whom no  
feare troubleth, no pensiuernes cōsumeth, no  
carnall cōcupisence tormenteth or afflicteth:  
who also are not soone thirred to foolishnes  
& gladnes.

All things truly belonging to blessednes  
doe chiefly consist in the noble vertue of  
wisdomme.

A man that is wise, although he fall into  
extreame necessity & pouerty, yet is he very  
rich & greatly blessed.

That mā which hath strength, beautie  
comely personage, & swiftnes also of body  
& therunto likewise, beeing added riches  
honor, rule, & great glozy of this world: yet  
if he w<sup>th</sup> al these be an vntrust mā, intemperate  
fearefull, & of no capacity, he truly is not  
blessed, but most miserable.

The

and Misery.

fol. 217

That man is worthely counted blessed,  
to whom nothinge can seme vntollcrable  
which may discourage him: or nothinge so  
pleasant that may proudey pufte him vp,  
or make him vaine glozious.

A blessed life consisteth in y<sup>e</sup> knowledge  
of thinges: which wee doe attaine vnto by  
searching out the natures of them: & beeing  
once obtained, wee doe contempne al world-  
ly thinges, & liue in y<sup>e</sup> securitie, which is quiet-  
nes of y<sup>e</sup> mind, or to be void of vngodly care.

Finally y<sup>e</sup> man is truely blessed, vnto whō Plato  
yet shal chaunce, y<sup>e</sup> comming once to olde  
age, he then doe attaine vnto true wisdom, &  
fasten him selfe in true opinions.

*¶ Of Beginning and ending Cap. v.*

**G**od lacketh beeginninge and en-  
dinge,

The most glozious and mightye Hermes  
beginner is god, which in the bee-  
ginninge created the worlde.

Good counsaile is thende & beeginninge of Sene.  
god workes.

Beginne nothinge before thou firste call  
for the helpe of god: for god (whose power  
is in all thinges) geueth most prosperous  
furtheraunce & finishing vnto such good acts  
as wee doe beginne in his name.

*J. J. illj.*

*Take*



## Of Beginninge,

Take good aduilement ere thou beginne ought, but when thou hast begon, dispatche it quickly.

Begin nothinge befoze thou knowe how to finish it.

**Aristotle.**

Take good hede at the begynnyng to what thou graintest, for after one inconuenience another followeth,

Befoze any fact bee by man committed: thende is first in cogitation, and laste of al the fact.

Of smale faults not letted at the begynninge: oftentimes springeth mighty myschies.

**Photion**

Not the beginning of things, but the last ende must declare whether the same were well attempted or not.

**Sitha.**

Many thinges at the beginning are counted good, which at thende are knowen to be euill.

**Pompeius**

Thende of casuall things in the worlde. no man doth or may knowe.

**Socrates**

To haue made a good beginninge, is no small portion of the worke done.

In all workes the beginning is the chiefest, & thende hardest to attaine.

**Plutarch**

Like as a spot ought to bee wiped out at the first, least with long taryinge, it stayne thzough and be worse to be gotten out: So should

and endinge. fo.218

should discention be remedied at the first, y  
it growe not to hatred.

Like as the stroke which a man seeth, Aristotle  
may be the better receiued & defended: so y  
mischiefe which is knowen of befoze, can  
do the lesse harme.

Stoppe the beginning, so shalt thou be sure, Horace  
All doubtfull diseases to swage & to cure,

But if thou be carelesse & suffer them brast,  
To late cometh plaisture, when al cure is past.

Like as after the night, commeth the Mar. Bur.  
delwey moorning: and after that commeth  
the bright sunne: And after the Sunne co-  
meth a darke cloude, and after againe com-  
meth faire weather, and after that com-  
meth lightning & thunder, and then againe  
faire weather: Euen so after infancye co-  
meth childehode, then commeth youth, and  
age after that: and so at the lasse commeth  
death, & after death, fearefull hope of a sure  
life.

The beginning, the meane, and the ende  
euery man hath.

Good respecte and consideration to the Plato  
ende of thinges, preserueth both body and  
soule.

When the godly shall haue their full en- Pacunius  
trance and beginning to everlasting glozy:  
and make their happy chaunge, from mor-  
talitie



## Of Beginninge &c.

mortalite to immortalitie : and leaue the  
corruptible dross of this life, for treasures  
incorruptible: for golde, glozy: for siluer so-  
lace without end: for baine apparell, robes  
royall: for earthlye houses, eternall pala-  
ces: mirth without measure, pleasure with-  
out paine, and felicitie endlesse: Then also  
shall the end of the wicked be most lamen-  
table: then shall hastely come vpon the their  
iust reward of vengeance: then shall they  
with the ende of this worldes bayne felicitie,  
enter into eternall dampnation & misery,  
then shall they crie woe, woe, with endles  
horour, for their carelesse life, and worldly  
securitie.

### The summe of al.

God that is most glorious, was thal mighty beginner,  
Of al that in heauen or in earth haue their being.  
Which was without beginning, he is the onely helper,  
And furtherer of good workes, to come to good ending.  
Without counsaile and aduise ment beginne not any thing,  
But consider well the ende, and way it discretely,  
For happely preserueth both soule and body.

The

# THE ELEVENTH booke.



Haue in thys booke  
(which I deuided in  
to two parts) put to  
gether the precepts  
& proverbes of mo-  
ral Philosophie, and  
those both of the pi-  
thiest & bziesest that  
I thought meete.

Because I would haue them better weyed  
and remembred, but speciall ye put in  
practise, for the followinge of one good  
saying is better then the learning of tenne  
thousand.

*The Preceptes of the wise.*

*Cap. 1.*

**W**

Orship God.

Solon

Reuerence thy father & mother  
Helpe thy frind.

Hate no mā. Maintaine trueth

Sweare not. Obey the lawes.

Thinke that which is iust.

Moderate thine anger. Praise vertue.

Persecute the euil with extreme hatred.

Honour



## Of Precepts & Counsailes.

**Chales**

Honour thy king. Tria thy frindes.  
Be the selfe same that thou pzetendest.  
Abstaine from vice. Loue peace,  
Desire honour & glozy for vertue.  
Take hæde to thy lyfe, and be circumspect.  
Deserue praise of euery body.  
Cast whisperers & tale bearers out of thy  
company.

**Cleo**

Take in good woꝛth whatsoeuer chaũceth.  
Be not high minded, Judge iustly.  
Be careful for thy houshold.  
Keade ouer good Bookes. Do good to  
good people. Refraine frō foule language.  
Bzinge vp in learninge thy childeꝛn & thou  
louest best.  
Be not suspitious noꝛ gelous.  
Manquish thy parents with sufferance.  
Remember them which haue done the good,  
and forget not their benefits.  
Despise not thine vnderlings.  
Desire not other mens goods.  
Run not hedlong into doubtful matters.  
Kepe thy frinds goods as safe as thou woul-  
dest thine owne.

Do not y to an other, which thou thy selfe  
hatest.

Threaten no body for that is woman like.  
Be readier to goe to thy frinde in time of  
his misery, then in his prosperitie.

**Bears**

## Of Precepts &amp; Counsailes. fo, 220

Beare no malice.

Use temperaunce.

Flee filthy things.

Chilren

Get thy goods iustly. Lose no time.

Use wisdom.

Pleace the most.

Be wel manered.

Suspect nothing.

Hate flander.

Be not importunate.

Let not thy tongue runne before thy wit.

Proue not þ which thou maist not atchue.

Loue as if thou wouldst hate, and hate as if thou wouldst loue shortly after.

Pleace every body. Hate violence.

Be alwaies one to thy frinde, as wel in ad. **Merlander**  
uersitie, as in prosperitie.

Perfome what soeuer thou promisset.

Keepe close thy misfortune, least thine enemy reioyce at it.

Sticke to the truith, abstaine from vice.

Do that which is rightful & iust.

Geue place to thy betters, & to thine elders.

Abstaine frō swearing. Followe vertue.

Moderate thy lusts & affections.

Praise honest things. Hate debate.

Be merciful to the penitent.

Instruct thy childzen. Requite benefites.

Enhaunt wise mens company.

Esteeme greatly good men. Flee rebuke.

Heare that which vnto thee belongeth.

Be enuious to no man. Answer aptly.

Do nothing that may repent thee.

Honour



## Of Precepts and Counsailes.

Honour them that haue deserued honour.  
Be faire speached. Feare the Officers.  
Maintaine conoord. Flatter not.  
Whē thou dost amisse, take better counsell.  
Trust not to the time. Hope well.  
Be seruiceable to euery body.  
Take good heed to thy selfe.  
Reuerence thine elders with obedience.  
Fight & dye for thy countrey.  
Mourne not for euery thinge, for that wyll  
shorten thy life.  
Get a witty woman to thy wife, & she shal  
bring thee forth wise children.  
Liue & hope, as if thou shouldest dy immediately  
Spare as though thou werc immortall.  
Hate pride & vaine glory.  
Swel not in wealth. Seale by secretes.  
LARRY allwaies for a convenient time.  
Geue liberally for thy profit.  
Doe no man wrong. Auid grieve.  
Mocke not the dead. Use thy frindes.  
Geue blameles counsaile and comfort thy  
frindes.  
Behoide thy selfe in a lookinge glasse, and if  
thou appeare beutiful, do such things as be-  
come thy beuty: but if thou seme foule, the  
performe in good maners the beuty y thy  
face lacketh.  
Take no euill of God, but search diligēty  
to

## Of Precepts &amp; Counsailes. fol. 221

to knowe what he is.

Hearc much, but speake litle.

First vnderstand & then speake.

praise not y vnwoꝛthy because of his riches

Get by perswasion & not by violence.

Get thee sobernes in thy youth, & wisedome  
in thine age.

Tel not abꝛode what thou entendest to do: Pittachus  
foꝛ if thou speeðe not, thou shalt be mocked.

Pay thy dettes. Kule not thy friende.

Kule thy wife. Be not slouthfull.

If thy felloꝛwe hurte thee in small thinges,  
suffer it, & be as bolde with him.

Take not thy enemy foꝛ thy frind, noꝛ thy  
frind foꝛ thine enemy.

Be not Judge betwene thy frinds.

Strive not with thy father and mother al-  
though thou say the trueth.

Reioyce not at any mans misfortune.

Let thy minde rule thy tongue.

Be obedient to the lawe. Heare gladly.

Atttempt nothing aboue thy strength.

Be not hasty to speake noꝛ slowe to heare.

Wish not y things which thou maicst not  
obtaine.

Above & before al things woꝛship God.

Reuerence thine elders.

Refraine thy lustes. Breake by hatred.

Be obedient vnto thy kinge, and woꝛshyp Hermes.  
those



## Of Precepts and Counsailes.

those that be in authoritie vnder him.

Loue god & trueth, so shalt thou saue thy soule.

Enuy not though an euill man prosper, for surely his end shal not be good.

Be satisfied with little, for it wil encrease and multiply.

Trust not to y time, for it deceyueth so dainly them that trust thereto.

Upbraide no man with his misery.

Marry thy matche.

Take good aduiselement, or thou beegin ought, but when thou hast begonne, dispatch it quickley.

**Pitha.**

Before thou go from home, deuise with thy selfe what thou wilt do abrode: & when thou are come home againe, remeber what thou hast done abrode.

**Philotas**

Neyther flatter no: chide thy wyfe before straungers.

Be not proude in prosperity, neyther dispaire in prosperitie.

In prosperitie beware, & in aduersitye hope for better fortune.

Learne by other mens vices, how filthy thyne owne are.

Moderate thy lusts, thy tongue, & thy belly.

Doe not that thy selfe, which thou dost prayest in an other.

**Couet**

## Of Precepts &amp; Counsailes, fol. 222

Couet not to ware riche thzough decess. Aristotle

Loke what thanke thou rendrest to thy parents, and loke for the like againe of thy childezen.

Rule not except y hast first learned to obey.

Helpe vnto reason. Flee euil company.

Slaunder not them that be dead.

Prepare thee such riches as when the ship is broken, may swimme & escape with their maister.

Learn such things while thou art a childe, Plato  
as may profit thee when thou art a man.

Endeuour thy selfe to do so well, that other may enuy thee therfore.

Spend not to outragiously, nor be to nigardish, so shalt thou neither be needy, nor in bondage to thy riches.

Be patient in tribulation, & geue noe man cause to speake euil of thee. Hermes

Loke wel to y sauegard of thine owne body  
Knowe thy selfe, so shal no flatterer beguile thee. Seneca

Be vertuous & liberal, so shalt thou eyther stop y slaunders mouth, or els the eares of them that heare them.

Meddle not with that, with which thou hast nought to do. Zeno

If y haue wel done, thake god: if other wise repent, & aske him forgiveness.



## Of Precepts and Counsailes.

Desire god at y beginning of thy works  
that thou maiest by his helpe bring them to  
a good conclusion.

Walke not in the way of hatred.

**Aristotle**

Do not what thou wouldest but what  
thou shouldst.

Praise not a manne except he be prayse  
worthy.

If thou wilt correct any man, doe it ra-  
ther with gentlenesse, then with violent ex-  
tremitie.

Use pleasure in al things.

**Socrates**

When thou talkest with a straunger bee  
not too full of communication, til thou knowe  
whether hee bee better learned then thou,  
& if he be not, speake thou the boldier, els be  
quiet & learne of him.

Geue thy wife no power ouer thee, for  
if thou suffer her to day to treade vppon thy  
foote, shee wil to morowe tread vppon thy  
head.

Fier thy wil to do iustice, & sweare not.

**Aristotle**

Haunt not too much thy frindes houses,  
for that engendzeth not great loue: nor bee  
too longe from thence, for that engendzeth  
hate, but vse a meane in al things.

**Socrates**

Trouble not thy selfe with worldly cares  
fulnes, but resemble the birdes of the ayre,  
which in the morning seeke their foode, but  
only

Of Precepts & Counsailes, fol. 223

only for that day.

Doubt them whom thou knowest, & trust  
not them whom thou knowest not.

Wander not by night nor in the darke.

Labour not to enforme him, y is wout rea- Plato

son, for so shalt thou make him thine enemy,

Use not womans company except necessity  
thie compel thee.

Esteeme him as much y teacheth thee one  
word of wisdom, as if he gaue thee golde.

Swear not for any manner of aduan- Seneca  
tage.

Affirme nothing before thou knowe the  
truth.

Beginne nothinge before thou knowe  
howe to finish it.

Be not hasty, angrie, nor wrathful, for  
they be the conditions of a soule.

Refraine from vice, for vertue is a pre-  
cious garment.

Measure thy pathes, and goe the righte Jeno  
way, so shalt thou go safely.

Refraine from couetise, and thine estate  
shal prosper.

Use iustice, & thou shalt be both beloued,  
also feared.

If thou wilt dispraise him whome thou  
lovest, shewe not that thou arte his enemy.

Take heed to the meate that a gelous Hermes  
woman



## Of Precepts and Counsailes.

Women geueth thee.

Let neither thy beuty, thy youth, nor thy health deceiue thee.

**Aristotle**

Break not the lawes that are made for the wealth of y<sup>e</sup> countrey.

Applye thy mynde to vertue and thou shalt be saued.

Praise nothinge that is not commendable: nor dispraise any thinge that is praise worthy.

**Plato**

Travaile not much to winne that which wil lightly perishe.

Enslue the vertues of thy good auncesters.

**Socrates**

Array thy selfe with iustice, & cloth thy selfe with chastity: so shalt thou be happy & thy workes prosper.

Enforce thee to get both wisdom and science: by which thou maiest direct both thy soule & body.

**Pitha.**

Endeuour thy selfe so to kepe the lawe, that God may be pleased with thee.

Couet not thy friends riches, least thou be despised & hated therefore.

**Hermes**

Kepe not a man in his wrath, for thou maiest not rule him.

Reioice not at another mans misfortune, but take heede by him, that the like chaunce may not come to thee.

Of Precepts & Counsailes, fol. 224

Stablisth thy wit both on thy right hand,  
on the left, & thou shalt be free.

Geue to the good, and he will requite it: **Socrates**  
but geue to the euil disposed, and he wil aske  
more.

Be not slacke to recompence the y haue  
done for thee.

Thinke first, then speake, and last of all **Socrates**  
fulfil.

Accustome not thy selfe to be sodainelye  
moued for it wil turne to thy displeasure.

If thou entend to doe any good, tary not **Sitha.**  
til to morowe, for thou knowest not what  
may chaunce thee this night.

If thou seele thy selfe more true to the **Aristotle.**  
king then many other, & hast also lesse wa-  
ges of him then they, yet complaine not,  
for thyne will continue, and so wyll not  
theirs.

If any man enuy thee, or say euil by thee, **Diogenes**  
let not thereby, & thou shalt disapoint him  
of his purpose.

Forget not to geue thanks to them that  
instructe thee in learninge, nor challenge  
to thy selfe the praise of other mens inuen-  
tions.

Love al men, & be subiect to al lawes, but **Socrates**  
bey God more then men.

If thou wilt be counted balpauit, let **Plato**  
**neither**



## Of Precepts and Counsailes.

neither chaunce no: grieve ouercome thee.

Geue good eare to the aged, for hee can teach thee of the life to come.

Flie lecherous lutes, as thou wouldest a furious Lord.

Attempt not two things at once, for the one will hinder the other.

**Aristotle**

Let no couetous man haue any rule ouer thee, no: yelde thy selfe subiect to couetise: for the couetise manne will defraude thee of thy goodes, and couetousnes defraude thee of thy life.

Receiue not the gifts that an euil disposed man doth profer thee.

**Plato**

Be sober & chaste amonge yonge folke & they may learne of thee, & among olde that thou maist learne of them.

**Seneca**

Order thy wife as thou wouldest thy kinsfolke.

**Plato**

Apply thy selfe so now in vertue, that in time to come, & maist theretoze be praised.

Thinke that & weakest of thine enemies is stronger then thy selfe.

Be not ashamed to do iustice, for al that is done without it, is tyranny.

Fortify thy soule with good woorkes, and flie from couetise.

If thou entend not to do good, yet at the least refraine from doing euil.

**Ge**

## Of Precepts &amp; Counsailes, fol. 225

Beue not thy selfe much to pleasure and **Tristotele.**  
ease, for if thou vse thy selfe thereto, thou  
shalt not be able to sustaine the aduersitie þ  
may after wards chaunce vnto thee.

Endeuor thy selfe in thy youth to learne,  
although it be paineful: for it is lesse payne  
for a man to learne in his youth, then in his  
age to be vncunning.

When thou art weary of study, spozt thy  
selfe with reading of good stozies.

Couet not to haue thy busines hastely  
done, but rather desire that it may be wel  
done.

Reioyce without great laughter.

Desire not to be wise in wordes, but in  
woorkes: for wysedome of speach was-  
teth with the worlde, but woork wrought  
by wysedome, encrease into the worlde to  
come.

If thou doubt in any thing, aske counsaill  
of wise men: and be not angry, although  
they reprove thee.

Worship good menne, so shalt thou ob-  
taine the peoples fauour.

Keepe no cōpany with him that knoweth **Diogenes**  
not him selfe.

Be not like the boulder that casteth out  
the flower, kepeth in the bzanne.

Commit not the gouernaunce of people

GG. lxxx.

to a



## Of Precepts and Counsailes.

to a childe, to a foole, to a couetouse man,  
no2 to any hasty person, that is desirous  
of reuengeaunce.

**Plato**

If thou desire to bee good, endenour thy  
selfe to learne to knowe, & to followe truth:  
for he that is ignoraunt therein, and wyl  
not learne, cannot be good.

**Aristotle**

Keepe a measure in thy communycati-  
on: for if thou bee to bryefe, thou shalt  
not bee wel vnderstanded: and if thou be  
to long, thou shalt not bee well bozne in  
mynde.

To him y is ful of his questions, geue  
no answeare at al.

**Pitha.**

Use exampls that such as thou teachest,  
may vnderstand the better.

Reason not with him that wyl deny the  
principal truethes.

**Aristotle**

Take good heede at the beginninge to  
what thou grauntest: For after one incon-  
uenience, another followeth.

If thou desire to haue delight without sor-  
rowe, apply thy mind to studie wisdom.

**Socrates**

Barre a yong mayde that thou mayest  
teach good maners.

Keepe companye with them that may  
make thee better.

Be bound vnto wisdom, that y maiest  
obtaine the true liberty.

**Love**

## Of Precepts &amp; Counsailes, fol. 226

**L**oue if thou wilt be loued.

**S**o liue with men as if God saue thee.

**S**o talke with **GOD** as if men hard thee.

**F**eare follo weth hope, wherefoze if thou wilt not feare, hope not.

**D**esire not to dwel nigh a riche manne, for that shal make thee couetuous.

**C**iche we anger, though not for wisdomes sake, yet for thy bodily health sake.

**I**f thou desire to be quiet mynded, thou must either be a poore man in deede, or els like to a poore man.

**T**ake not thought to liue longe, but to liue wel.

**F**or so much as thou art not certaine in what place death abideth thee, be thou ready prepared in eche place to meete him.

**P**raise a man for that which may neither be geuen him, nor taken away from him: which is not his faire house, nor his goodly garments, nor his great houlholde, but his wit and perfect reason.

**L**abour not for great number of bookes but for the goodnes of them.

**U**se thine eares more then thy tongue.

**D**esire nothing that thou wouldst deny, **Seneca** if it were asked thee.

**W**hatsoever thou wilt speake, before thou



## Of Precepts and Counsailes.

thou shewe it to another, shewe it secretly to thy selfe.

Whatsoever thou wilt haue kepte secret, shewe it vnto no body.

Search forth the cause of euery deede.

Let not thy thoughtes depart from the truth.

Promise with consideration & performe faithfully.

Praise little, but dispraise lesse.

Let not the aucthority of the speaker perswade thee, nor regarde thou this personne that speaketh, but marke well what it is y<sup>e</sup> is spoken.

Performe more fullye then thou hast promised.

Such things as thou hast, vse thou as thine owne, and keepe them not as if they were another bodies.

Be gentle and louinge to euery bodye, flatter none, be familiar with fewe, bee indifferent and equal towarde euery man, be slowe to wrath, swift to mercy & pittie, be constant & patient in aduersitie, & in prosperity ware and lowly.

Worship gentlenes & hate crueltye.

Flee and eschew thine owne vices, & be not curious to search out other mens.

Be not busie to vpbrynde menne with their

Of Precepts & Counsailes, fol. 227

their faults, for so shalt thou bee hated of every body.

Sometime among earnest thinges, be merry conceites, but measurably.

Lyue wyth thy vnderlynges as thou wouldest thy betters should liue wyth thee, and doe to all menne as thou wouldest bee done by.

Thinke not thy selfe to be that which thou art not, nor to seme greater then thou art in deede.

Thinke all thinges may be suffred saue filthines and vice.

Eate rather for hūger, then for pleasure and delight.

Be apt to learne wisedome, and diligent to teach it.

Be mery without laughter.

Charme thy tongue, thy belly, and thy Anacharis priuities.

Thou shalt be loued of god, if thou follow him in this point: In desire to do good to al men, & to hurt no body.

Beleue him not that saith he loueth truith, & followeth it not.

See that thy gifts be accordinge to thine **Solon** abilitie: for if they be to bigge, thou shalt be thought a waster: and againe if they bee to smal, thou shalt be thought a niggard.

Let



## Of Precepts and Counsailes.

Let thy gifts be such as he to whom thou gapest them, doth delight in.

**Seneca.**

Geue no baine and vnmeeete giftes, as armour to women, bookes to a plowman, or nettes to a student.

Geue to the needy, yet so that thou neede not thy selfe.

Succour them that perish, yet not so that thou thy selfe perish thereby.

If thou bestow a benefite, keepe it secret: but if thou receiue any, publish it abroad.

Speake not to him that wil not heare, for else thou shalt but vexe him.

Geue at y first askinge, for it is not free-lye geuen that is often craued.

Boast not thy selfe of that which is an other mans.

Blame not nature, for she doth for euery man alike.

If thou wilt praise any man because hee is a gentleman, praise his parents also.

If thou praise him for his riches, that appertaineth to fortune. If thou praise hym for his strength, remember that sicknesse will make him weake. If thou praise hym for his stoutnes of bodye, remember that age wil take it away. If for his beuty, it wil soone vanishe. But if thou wilt praise hym for maners and learning, then as much as  
ap

## Of Precepts &amp; Counsailes, fol. 228

appertaineth to a man, praise thou him :  
for that is his owne, which neyther com-  
meth by heritage, neyther altereth w<sup>th</sup> for-  
tune, nor is chaūged by age, but is alwaies  
one with him.

Flye the company of a lyer, but if thou  
must needes keepe company with him, be  
ware y<sup>e</sup> in any case thou beleue him not. Socrates

Geue part of thy goods to y<sup>e</sup> needy, so shal  
god encrease them.

Sow good woꝝkes, and thou shalt reape  
the flowers of ioy & gladnesse.

Boast not of thy good dēdes, least thine  
will be also laide to thy charge.

Company not with him that knoweth  
not him selfe.

Be not ashamed to heare the trueth, of  
whom soeuer it be, for trueth is so noble of  
it selfe, y<sup>e</sup> it maketh them honorable y<sup>e</sup> pro-  
nounce it.

If thou haue not so much power as to re-  
fraine thine ire, yet dissemble it, & keepe it  
secrete, & so by litle & litle forget it.

Honoꝝ wisdomē, & denie it not to them  
that would learne, and shew it vnto them y<sup>e</sup>  
dispraise it. Pythagoras

Sowe not the sea fieldes.

Geue not to light credence to a mannes  
woꝝdes, nor laugh thou them to scoꝝne : for  
the Socrates



## Of Precepts & Counsailes.

the one is the property of a fowle, & the other the condition of a mad man.

Thinke not such things honest to be spoken of, & are filthy to be done.

Accustome not thy selfe to be heauye and sadde, for if thou doe thou shalt be thought fierce: yet be thoughtful, for that is a token of a prudent man.

So doe al things as if euery man should knowe them, yet kepe them close a while, and at length discover them.

Learne diligently the goodnesse whith is taught thee: for it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift profered hym of his frinde.

Let it not grieue thee to take payne to goe to learning to a cunning mā: for it were greate shame for yong men, not to trauaile a little by lād, to encrease their knowledge: sith merchants saile so farre by sea to augment their riches.

Be gentle in thy behauiour, & familiar in communication, It belongeth to gentlenesse to salute gladly them that we meete, and to familiarity to talke with them gently & frendly.

Behaue thy selfe gently to euery bodye, so shalt thou make the good thy frindes, and  
keepe

## Of Precepts &amp; Counsailes, fol. 229

keepe the bad from being thine enemies.

Use thy selfe to labour by thine owne accord, that if it chaunce thee to be compelled thereto, thou mayest awaye wpyth it the better.

Performe thy promise as lustly as thou wouldest pay thy debts: for a man ought to be more faithfull then his othe.

For two causes if thou be constrained thou mayst sweare: as to discharge thy selfe from anye great offence, or to saue chiefe frindes from great daunger. But for money thou shalt not sweare any othe, for if thou doe, thou shalt of some bee thought forsworne: and of other some, to bee desirous of money.

Thinke it as great a shame to be overcōe with thy frindes benefites, as with the iniurie of thine enemies.

Allowe them for thy friendes that be as ioyous for thy prosperity, as they seme sorrowfull for thy mysfortune: For there bee many that lament a mannes misery, that would haue enuie to see him prosper.

If thou do good to the euill, it shall happen to thee as it doth to them that feede other mens dogs, which barke as wel at their feeder, as at any other straunger.

Do not such thinges thy selfe as thou  
woul.

With.



## Of Preceptes & Counsailes.

wouldest dispraise in another.

Enforce thy selfe to refrayne thine euill lusts, and followe the good, for y good mortifieth & distroieth the euil.

**Socrates**

Speake alwaies of god, and god wil alwaies put good words in thy mouth.

Set thine owne workes alwaies before thine eyes, but cast other mens behinde thy backe.

Fire not thy minde vpon worldly pleasure, nor trust to the world, for it deceiueth al that put their trust therein.

Be content with little, & couet not another mans goods.

Be sober in thy liuinge, and replenishe thine hart with wisdom.

Dread god, and kepe thy selfe frō vaine glory.

Moeke not another man for his misery, but take heede by him howe to auoide y like misfortune. Let noe man perswade thee by flattery to doe any euil, nor to beleue other wyse of thy selfe then thou arte in deede.

Receiue patiently the words of correction though they seeme grieuous.

**Socrates**

Fear the vengeance of god al that thou mayest, & consider the greatnes of his puissance & might.

**Beware**

## Of Precepts and Counsailes. fo. 230

**Be ware of spies & tale bearers.**

**Tell nothing to him that will not beleue** *Socrates*  
thee, no2 demaunde any thinge which thou  
knowest befoze will not be graunted.

**Feare god aboue al thinges, for that is**  
rightful & profitable: & so order thy selfe, y  
thy thoughts & words be alwaies of him:  
for speakinge & thinking of god, surmounteth  
so much al other wordes and thoughts, as  
god himselfe surmounteth al other creatures  
& therefore men ought to obey him, though  
they shoulde bee constrayned to the con-  
trarye.

**Make thy prayers perfect in the sight of**  
god: for prayer is like a shippe in the sea,  
which if it be good, saueth al therein, but if it  
be nought, suffreth them to perishe.

**Praye not to god to geue thee sufficient,** *Plutarch*  
for that he will geue to ech man vnasked:  
but praye that thou maist be contented & sa-  
tisfied with y which he geueth thee.

**Beleue not hym which telleth thee a lye**  
by another bodyc: for he will in like maner  
make a lie of thee to another man.

**If thou desire to be beloued of every body**  
salute eche man gladly, be liberall in geuing  
and thankfull in receyuinge. Forget thine  
anger lightlye, and desire not to be reuen-  
ged.



## Of Precepts and Counsailes.

If thou desire to cōtinne longe w<sup>th</sup> another mā, paine thee to instruct him wel in good maners.

**Mar. Tur.** Look well to thy selfe, that the raigne of thy yowth, and libertie of thine highe estate cause thee not to commit vice.

It is a point of great folly, wel to knowe other men & not to knowe thy selfe.

**Phocleides** Be not proude in wisdom, in strength, nor in riches: It is one god y<sup>e</sup> is wise, puissant, & full of felicitie.

**Alex. seuer.** Trust rather in wisdom and prowes, then in vnstable fortune. And desire victorie for renowne & hono<sup>r</sup>, rather the<sup>n</sup> for mony & corrupt treasure.

**Solomon & Arsaides** Neuer open thy gates to flatterers and dissemblers, nor listen with thyn eares to murmurers. Neuer chouse riche tiraunt, nor abhoze the poore iust manne. Neuer deny iustice to a poore man for his pouerty, nor pardon a riche man for his great good & riches. Neuer geue for hier nor doe good for affection, nor geue correction onely for the paine. Neuer leaue wickednes vnchastised, nor goodnes without rewarde. Neuer deny iustice to them that demaunde it, nor mercy to them that desire it. Neuer do correction for anger, nor promise rewards in thy mirth. Neuer commit euil by malice,  
nor

## Of Precepts and Counsailes, fo. 221

noꝝ any villany foꝝ auarice. Laboꝝ alwaies to be beloved of the ꝑ be good, & to be dread & feared of them that be evil. Finally, be fauorable to ꝑ poore that can doo but little, & thou shalt be fauored of god that can doo much.

When thou dost rise in the morninge, determine so to passe the day following, as though at night a grate should be thy bed.

Let thy feedinge and apparailinge of thy body, be altogether referred to health and strength, & not to volutuousnes.

For if wee will consider what an excellency and digritie there is in our nature, wee shal quickly perceiue how soule a thing it is to ouerflow in riot, and to liue deliciouly and wantonly: & to the contrary, how honest a thinge it is to leade our liues warily, chastly, agely, & soberly. Riot to euery age is reprobfull, & foꝝ olde men moste shamefull.

At thy owne lyinge & vpꝛisinge, at thy Mar. Dur. sportinge, etinge, and banketinge, be mindfull of God, be thankfull vnto him, and remember his benefits, not onely towarde thy selfe, but so towarde all mankind, euen thoꝝout ꝑ whole world. And what soe Seneca uer thou take in hande, thinke with thy selfe thafefoze thou end it, death may opꝛ

W. is.

prelle



152. Prouerbes and sayinges, **TO**  
presse thee workinge.

**Plato**

He that will haue glozy in this life, and  
attaine glozy after death, and be beloued of  
many, & feared of all: Let him be vertuous  
in doinge of good workes, & deceiue no man  
with vaine wordes.

**¶ Prouerbes and sayings of the wise.**

**Montanus**

**T**he euils to come may with wisdede  
and knowledge bee vanquished and  
eschewed.

That City is safe, whose dignities  
are wel bestowed.

**Zeno.**

Bribery bled in a citie, engendzeth euill  
maners, by meanes wherof loth faith and  
frindship are little set by.

A good citie should care more for vertue  
then for people.

**Alex. sens.**

The publique weale in th estimation  
thereof ought to be preferred bfore the ma-  
teriall city, as much as the liuof men and  
renowme of vertue, bee of mo: value then  
stones or timber, where with ywalles and  
houses are builded.

**What a city is**

A city is not a place builded with houses,  
& environed with walles: but it is a compa-  
ny which haue sufficiency of liug, and is  
constitute or assembled to liue in, to ther  
ample

## Of the wise. fol. 232

ample of al other. Wherefore it is the assem-  
bly of vertuous people, and the wealth of  
city maketh the citie.

The great cities full of good inhabitants Mar. Tur.  
ought to be praised, & not the great edifices.

He is not to be compted strong that can-  
not alway with labor.

Rest must needs bee pleasant, for it is  
the medecine of al diseases that are in la-  
bour.

That thinge cannot longe endure, that Duid.  
wanteth his naturall kinde of rest.

As the body being alwaies oppressed w  
labor, loseth his strength, and so perissheth  
so doth the minde of man, oppressed w  
cares and pleasures of this worlde, lose her  
force, lust, & desire that she had to the rest to  
come of eternall life.

It is a signe of a mighty and noble cou-  
rage, to set little by great & mighty things.

Though that al newe chaunces causeth Mar. Tur.  
presently new thoughts: yet thereby com-  
meth more cause of stedfastnes in tyme to  
come.

He is very valiant which neither reioy. Seneca  
seth much, nor soroweth out of measure.

That which a man hath accustomed to Plato  
time, seemeth pleasant, althoughe in deede  
it be painfull.

NOTE

W. iii.

It is



355. **Prouerbes and sayinges,**

**It is as difficult to breake a custome longe  
bled, as to chaunge or alter nature.**

**Custome is as it were another nature.**

**Aristotle** **Manners are more requisite in a childe,  
then playinge vppon instrumentes, or any  
other vaine kinde of vaine pleasures.**

**Man is the measure of al things.**

**Claudian,** **Excesse eyther hurteth or profiteth no  
thing.**

**Aristippus** **A solitary man is a god or a beast.**

**Musicke** **Musicke is good to refresh the mind, and  
to passe forth y<sup>e</sup> time: and it is a great helpe  
to good pronounciation, and therefore chil-  
dren ought to learne musicke.**

**When a manne doubteth of doubtfull  
thinges, and is assured of them that bee  
euydent, it is a signe of good vnderstan-  
dinge.**

**Plato** **Much running maketh great wearines.**

**Phar. Fur** **He findeth fetters y<sup>e</sup> findeth benefits.**

**Our custome is to receiue forthwith and  
merily, and to geue slowly with euill will  
repentance.**

**He is as much a thiefe y<sup>e</sup> stealeth opely,  
as he that robbeth priuily.**

**Suche as bee borne deafe or blynde,  
haue their inwarde powers the more per-  
fecte.**

**Horac.**

**There is no greater victo<sup>rye</sup> then for a  
man**

man to banquish himselfe.

He that neglecteth wife and childzen, de-  
priueth him selfe of immortallitie.

Men should rather be drawen by y<sup>e</sup> eares, **Chilon**  
thē by the cloakes, y<sup>e</sup> is, by perswasion, and  
not by violence.

Where sensualitie reigneth, reason taketh  
no place.

Peace & concord cannot long time endure **Justinus**  
among those men which knowe not to whō  
honor & reuerence is due: for where as all  
men be like: there is neither welth nor ver-  
tue, but contention & hatred, which is y<sup>e</sup> mat-  
ter and grounde of all calamities and mis-  
chiefes.

Of al thinges ( in this life ) pertaininge **Alex. Seno.**  
to mannes commoditie, of what nature or  
condition so euer they be, none is more ex-  
cellent and worthy to be hadde in estima-  
tion and honour, then the vertue of peace,  
which of al men ought to be commended  
and sought for.

The great signe and stronge pyller  
of peace, is to put away the perturbours of  
peace.

A city cannot prosper whē an ore is sold  
for lesse then a filhe.

Much babling is a signe of small know-  
ledge.



## Prouerbes and sayinges,

He that helpeth the euil, hurteth the good.  
Hope of reward maketh paine seme pleasant.

Experience is a good chastisement.

Demosth.

It is better to seeke & not to finde, then to find, & not to profit.

He hath helpes in aduersitie which lendeth in prosperitie.

Salust

Little thinges by concord encrease: and great thinges by discord decrease.

Alex. seuer.

Without armonie nothinge is seemely or pleasant: And by concord or discord al publike weales do stand or decay.

A mans life doth neuer returne thither againe, from whence it departed.

As life once lost neuer returneth: so if a man lose once his fidelitie or credit: he shall neuer get it againe.

Beare hard thinges that thou maist beare easy thinges the lighter.

Beare incommodie to the intent thou maist cary away commoditie.

A graue and sadde minde hath no waivering sentence.

He is happy whom other mens perilles maketh wary.

Hermes

A thinge done the soole knoweth: but a wise man considereth thinges beefore they come to passe.

A dis

## Of the wise. fo. 234

A discommoditie wel couched, ought not **Tullius**  
to be stirred.

Three things are heare to be noted, y<sup>e</sup> is **Sigism.**  
to say, in acknowledging things wel done,  
not onely to reioyce in them, but also to do  
the like and follow them: The second is, in  
sad thinges & heauy, to be sad & sorry for the,  
the thirde in euil and peruerse actes to bee  
ware & eschewe them.

Dissemble with dissemblers, namelye **Zenoph.**  
where singlenes will not take place.

There is an alteration of al thinges.

There is nothing among men perpetual **Salust.**  
nor nothing stable, but al thinges passe and  
repasse, euer like vnto the flowing and eb-  
bing of the sea.

That lawe is generall, which commaū-  
deth to be borne & to die.

Counterfayted thinges wyll sooner re- **Alus Gal.**  
turne againe to their owne nature.

Diuers conditions can neuer ioyne harts **Alex. Seuer.**  
in a fervent affection.

Riotous living and praise cannot be coup-  
led together.

Thende of a riotous lyuer and prodigall  
spender, is commonly beggery.

He that looketh for profite, may not fflye  
from labour.

Leasure and tract of tyme engendreth **Aristotle**  
pu-



## Prouerbes and sayinges,

prudence.

Leisure maketh that we doe nothinge rashly.

Terence

When that thing cannot be done y<sup>e</sup> thou wouldest, seeke and compasse y<sup>e</sup> thou knowest may be brought to passe.

Pitha.

Digge not fier with a sword, labo<sup>r</sup> not in vaine, no<sup>r</sup> goe aboute the thinge y<sup>e</sup> in no wise can be brought to passe.

Cleane keeping of thy body (delicate nicenes of meats and drinks layde apart) doth greatly both maintaine the helth of the body, & much comforteth the wit.

Tullias

The fairest body is nothing else but a berry dunghill couered in white & purple.

Refuse the familiaritie & acquaintance of him whose cōpany thou seest honest mē to eschewe.

Berlander

Theoph<sup>z</sup>a.

Nothing is profitable that is not honest.

Time is the most precious and louelye thing that can be spent.

The time is glorious of him, that gloriously spendeth it: and the time is cursed that is wickedly spent and passed ouer without the profit of others, sluggishly in ignorance like a brute bea<sup>st</sup>.

It auaiseth much to al estates, & specially to Princes, & to such as be in auctoritie, to read histories, wher in they may learn to be ware,

## 228 Of the wise. fo. 235

ware, fore see, and auoide al such inconueni-  
ences as they shal there reade & vnderstand,  
oftentime to chaunce in such comon welthys  
as be viciously & corruptly gouerned. For  
the same chaunces dayly happen (albeit the  
persons now and then be chaunged in the  
common weales) neuertheles, as pertain-  
ing to the similitude of the busines & trou-  
ble, the world remaineth the world, & like vnto  
it selfe.

Histories is a treasure which ought ne-  
uer to be out of our hands: that thereby be-  
inge aided: we may the more comodiously  
and with speede handle such businesse, and the  
like chaunces in the common weale: for  
asmuche as the causes oftentimes chaun-  
seth al alike.

Thucydides

Examples are to be founde in histories  
conuenient for euery man priuately in his  
degree: As the obedience of the subjects due  
vnto maiestrats, and to such as be in auc-  
thoritie: & that they neuer escaped unpun-  
ished, which haue disobeyed & rebelled against  
them.

As in euery art paternes are geuen to  
followe, even so in histories, be painted be-  
fore our eyes examples of al kindes of ver-  
tues.

Alex. Sever.

Whiles power with pleasures gettethe

Alex. Seno

great



## Prouerbes and sayinges,

great acquaintaunce, vertue is vnknowne  
& in the court friendles.

Contempt is a thinge intollerable, for as  
much as no man can thinke himselfe so vile  
that he ought to be despised.

Many labour to deliuer them selues fro  
contempte, but more studie to be reuenged  
thereof.

The rustical and rude people (as expe-  
rience teacheth) are commonly prompte  
to iniuries, murmuring at iustice, grudging  
at labours, desirous of pleasures, & ingrate  
against benefits. If a man be with them fa-  
miliar & homely, he shal alwaies finde the  
curlish and sturdy. If he chaunge his coppe  
and become towarde them more straunge  
in countenaunce, more rare in speakyng,  
more selde in pardoning, or more quicke in  
reuenginge, they without wayinge there  
due desert, or confessyng there beastly  
follye, swell by in pride, kindle dysdaine,  
stirre by strifes, awake mischieses, and  
in such wyse worke their intent that in  
the ende (by due Justice) where they ma-  
liciously and most beastly like to dys-  
quiet others, they them selues sustaine the  
griefe.

Seneca

Where there is suspition, the lyfe is un-  
pleasaunt.

With

## Of the wise. fol. 226

**W**ith great peril is that kept that is desired of many.

Their liues be naught, that thinke they shal euer liue.

There is one way to goe surelie (that is) to set little by thinges worldye, and a man to holde him selfe contented only with honestye.

There is no grieve in lacking, but where **Aug. Cesar.** there is inordinate desire in hauing.

Ambition, & striving for worldly honour **Tullius.** & promotiō, is a very miserable thing, short of continuance, and hastneth euil ende.

The eye can nothing offend, if y<sup>e</sup> minde would rule the eye.

Euery lightnes done in youth, breaketh **Mar. Jun.** downe a loope of the defence of our lyfe.

When the vicious man is laide in hys graue, his wickednes is ended, & may then neuer correct himselfe.

He deserueth great chastisement, that with fearefull hardines (as a foole) determineth himselfe in high & difficult thinges, with hasty & sodaine counsaile,

He perisheth not soone by fal, that befoze feareth to fall.

A good Captaine ordzeth his men better by keepinge them from euil doings, then by greuous & soze chastisement.



## Prouerbes and sayinges,

**Callias.**

In a captaine or leader of an army, there ought to be foure thinges: that is, knowledge in warre, valpauyntnes, aucthoritie, & felicity.

Fame shal neither profit the wicked person, nor infamy hurt the good.

**Pitholome.**

A good fame euen in darkenesse, loseth not her due beuty & renoume.

Infamy alwaies ensueth arrogancy.

Danger commeth the sooner, whē it is not passed on.

**Cale. Mar.**

There is no ende appointed vnto y<sup>e</sup> study of wisdom in this worlde, but it must be ended together with life.

**Quint. Cur.**

There are two thynges that alwaies ought to be in a mans remembrance during his life: that is to say, howe he may thinke well, & do well.

They that trust much to their frindes know not how shortly teares be dyed vp.

**Alex. Sen.**

Good debtors oftentimes spared, become euill paiers, and smale iniuries oftentimes pardoned: maketh of neighbors pernicious enemies.

**Chales**

The deepenes of good willes ought to be wonne with the deepenes of y<sup>e</sup> hart, some with giftes, some with wordes, some wyth promises, & some with fauours.

Vaine men with vaine wordes, thewe  
and

## Of the wise. fol. 237

& declare their baine pleasures.

The nature of man is such, that it most lusteth after the thinge which is most forbidden of.

Man can better suffer to be denied then Seneca to bee deceiued.

Doctrine is of such puissance, that in good Celarius men it is the armour of vertue: but to vicious & corrupted persons, a spurre to doe mischief.

Contention, emulation, backbyting, and baine desire of glozy, must be eschewed.

A mā that is alway wel occupied, ought euer to be reputed as good, & the idell man without further inquire ought to be cōdepned as nought.

It is an infallible rule, a man geuen to exercises is vertuous, & one geuen to loytering & idlenes, is a vitious person.

No man of what condition soeuer he be, except he haunt & haue one thinge or other in some ordinary exercise, shall haue his body lusty, & hys spirit quicke, but shall bee accloyed in al thinges, & wander from strete to strete like a vacabond.

A corne fielde or witt being neuer so fertile, Twittes  
wout it be exercised may neuer be fruitful.

A good minde neuer assenteth or lendeth his seruice to him that erreth from the path waye



## Prouerbes and sayinges,

way of good maners.

He that hath good handes, must needes haue good customes.

All thinges that are desired of men, they attaine by trauaile, sustaine with thought and depart from them with great annoyance.

**Collins**

Wee are not so brought vp by nature, y<sup>e</sup> wee should seeme to be made for harme and solace, but rather for grauity & for some studies more serious & weightie.

**Hex. seuer.**

Where a man (in a common wealthe) hath many matters to order of sundry effects, it fareth with him as it doth w<sup>th</sup> a mans stomacke: for y<sup>e</sup> stomacke receiveth meates diuers in qualities & effects: which altogether cannot be by one mans nature duely concoct & digested.

He that is perfectly wise, sporteth in this worlde with trauaile, and in trauailinge in booke is his rest.

The more thou transposhest thy selfe fro thinges corporall and earthly, vnto thinges ecclestiall and heauenly, the more perfect & godly life shalt thou leade.

Bodely workes be vnsauery, except they haue sauce from the hart.

**Modore**

He is a double offender, which take the name of God in vaine, and deceyvethe his

## Of the wise.

237

his neighbour.

The punishment of perjury, by Gods **Tullius**  
lawe is death, by mans lawe perpetuall  
infamy.

The practise of vsury is vtterlye repug- **Alex. Seuer.**  
nant against all humanitie, charitie, and  
natural beneuolence, which ought to bee a-  
monge people that doe liue in a mutual cō-  
corde: but most specially amonge them,  
which liue vnder one obedience, and vnder  
one lawe or pollicy.

Gaines with an euil name, is damage  
and losse.

There is noe greater paine, then when  
the harte is deferred from that which it  
longeth sore to haue.

Preferre damage before filthy lucre.

After thunlawefull winninge of the fa- **Mar. Tur.**  
thers, there followeth the iust losse to their  
childzen.

A false reproch and spydaydinge, is a  
malicious leasing.

The heires mourning is vnder a visour,  
a lawghinge, he belwayleth the death of  
hys testatour or auncestour in outwarde  
semblaunce, but inwardelye hee laugh-  
eth.

The outwarde thinges which the eye  
of

A. J.



## Prouerbes or sayings,

of manne onely beheldeth, are but weake and vncertayne tokens of the inwarde secretes.

**Iustinian**

Such as procure and serch the death of manne priuily, the lawe punisheth moze cruelly.

**Alex. Sener.**

Nothing auaileth the malice of tirantes against innocentes and good men, where thalmyghtye G D D wil not haue them perishe.

And it is often times proued that they which desire the destruction of other, procure their owne death.

Tiranny in Princes ought euerto bee had in extreme detestation.

**Socrates**

If thou maiest not clerely escape oute of perill, chole rather to die honestly then to liue shamefully.

It is swete and decent to dye for thy countrey.

Great cities full of good enhabitauntes ought to be praised, & not the great & gorgeous buildings.

**Callias**

Selse loue otherwhiles so blyndeth the senses of many, that they (in dede) not wel wayinge what they bee of them selues, but rather vainely flattering themselves, do conceiue such opinions in them selues : & they think

## Of the wise. 238

thinke al mienne should woꝛthely glouye in  
them. Whereof doo springe and flow forth  
innumerable offences, when men puffed up  
with opinion, be shamefully scoꝛned, and  
wapped in foolish errours.

Perfect felicitie is the vse of vertue. Aristotle  
It is a great shame to say, and noe lesse Mar. Tur.  
infamy to doo, that the goodnes & trauailes  
of the auncients in times past should nowe  
in these dayes, be turned and conuerted to  
sollies & presumption.

It is better to die a wise person & vertua-  
ous among godly & wise men, then to lyue  
viciously in ignorance among the common  
sort of men.

It is a thinge consonant to reason, that  
they that be good amonge so manye euil in  
this life, shoulde be greatly honoured wyth  
God after their death.

One daye deémeth an other, but the last  
day geueth iust iudgement of all that is  
past. Plinius

As we are set in diuers pleasures by our  
vice, so wee fall hourly into diuers mis-  
eries, and are noted to our great infamy &  
shame. Mar. Tur.

Wee see God diuers times to diuers per-  
sons forbear diuers sinnes a great whyle,

II.ij.

but



## Prouerbes and sayings.

but at the last vnwares wee haue seene  
them al chastised with one onely chastise-  
ment.

Men by whom we be bozne, be of so euill  
disposition, and the worlde so fierce & cruell,  
with whome wee liue, and the glidinge ser-  
pent, Fortune, so full of poyson: that they  
hurt vs with their fecte, and bite vs with  
their teeth, and scratch vs with their nai-  
les, and swel vs with their poyson, so that  
the passing of this life, is nothing lesse then  
taking of death.

**Salut**

The helpe from god is not onely gotten  
with wishes and pzaiers, but also by bigy-  
lant study, dilygent executing, and by wyse  
counsaylinge, al thinges otherwhyles come  
well to passe.

**The**

# THE TWELTH booke.

Of pithy meeters of diuers manners, of Pro-  
verbs, and semblables.

Wherein chiefly consisteth mans  
happy life in this world.



Y frind the things that do attaine,  
the happy life, be theis I find:

The riches left, not got with paine,  
the fruitly ground, the quiet mind.

The equal frind, no grudge & strife,

no charge of rule nor gouernance:

Without disease, the healthie life,  
the householde of continuance.

The meane dyet, nor deinty fare,

Wisdomme ioynd with simplenes.

The night discharged of al care,

where swine the swit doth not appresse.

The faithfull wife without debate,

such sleepes as may beguile the night.

Content thy selfe with thine estate,

neither wishe death, nor feare his might.

**Pythagoras**

When a reasonable soule from vertue flieth,

it waxeth beaslke, & naturally it dieth:

**Al.**

**The**



## Pithy mieters.

For as the soule geueth life to the corpe,  
so iustice in the soule is cause of liuely force.

Plato

To such as accustome deuine meditation,  
this life is a thing of small reputation.

Hermes

Lust, pleasure, and worldly vanities,  
do cause the soule al hermes to despise.

Aristotle

Blessed is the soule which doth not transgresse,  
her makers lawe through worldly filthines.  
But alwaies mindful of her blessed state,  
contempnes the world & sinful lusts doth hate.

Pythagoras

He is not wise which knowing he must hence,  
in worldly buydings maketh great expence.  
but he that buildeth for the worlde to come,  
is wise, expend he neuer so great a summe.

Thales

He that most dreadeth to breake Gods behest,  
is he that loueth and serueth him best.

Aristotle

He that loueth the world hath trauaile & care,  
but he that hateth hath quiet and welfare.  
Who so then desireth to liue most at rest,  
must most flie the world, & meddle with it least.

Pythagoras

This

## Pithy mieters.

240

This worldly welth that men so much desire,  
 may wel be likened to a burning fier:  
 Whereof a little can do little harme,  
 but profit much our bodies wel to swarme,  
 but take to much & surely thou shalt burne,  
 so to much welth, to to much soo doth turne.

## Socrates.

This worlds sonde loue doth make a man,  
 so deise, so blinde, so dumme,  
 that heare, nor see, nor aske he can,  
 where wisdome is become.  
 To enuy eke he maketh him thral.  
 to trouble, care, and dread:  
 Withdraweth his hand his hart and al,  
 from euery vertuous deede.

## Seneca

With we are vncertain where death wil vs meete,  
 & certaine that alwaies he followeth at our feete:  
 Let vs in our doing be so wise and stedy,  
 that where euer he meete vs he may find vs redy.

## Seneca

Death is the ender of al tribulation,  
 and therefore to wise men a great consolation.

## Socrates

For doing wronge and mischieuous deedes,  
 the soule after death must be punished needes.  
 For god is not god except he be iust,  
 and iustice to al things their due render must.

## Socrates

III. iij.

Talko



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Socrates

III. iiii.

Talko



## Pithy mieters.

Talkeener of God, and he wil procure,  
to fil thee with wisedome & swares that be pure,

**Aristotle**

To worldynes who so doth geue his mind,  
of these gricfes shalbe ful sure to find.  
the lacke of things which he shal neuer haue,  
oz losse of that which gladliest he would craue.

**Hermes**

The world was of god created in deede,  
a place of pleasure, reswarde of meede,  
wherefore such as in it, for truth suffer trouble,  
which ioy no doubtis, be recompensed double.

**Aristotle**

Better it is to die, the soules life to saue,  
then to lose the soule, the bodies life to haue.

**Socrates**

The soules of the righteous shal after the course  
of this life haue better, but the wicked swoyse:  
for right it is that what we here embrace,  
be geuen vs double in another place.

**Hermes**

Of bodily imprisonments sickness is the chiefe,  
but the gail of the soule is sorowe and griefe.

**Seneca**

It is better to haue y soule garnished with vertue,  
then the body decked with purple, golde oz bleswe.

**Plutarch**

As excelle of wine oppresleth the minde,  
so worldly pleasure maketh the soule blind.

**Seneca**

Wisedome, knowledg, and vnderstanding,  
are the soules most gorgeous clothing.

**Plato**

Wo to

Wo to the soule which wanteth grace,  
to returne home to her state and place:  
Whom filthie workes, and bodely offence,  
excludes & keeps dooone from gods holy presence,

**Socrates**

Prayer to god is the onely meane,  
to preserve a man from a wicked queane.

**Zenophon**

In place where men of God common cuer,  
fooles become wise, and the wise wiser.

**Plato**

When naughty rulers, & wicked people die,  
then are al good men safe and in surety.

**Socrates**

It is wisdom, yea wisdom & maketh thee wise  
al troubles, al torments, yea & death to despise,  
Therefore ought wisdom of al to be embraced,  
a meane where by death and al feare is defaced.

**Cicero**

Of al worldly comforts true frindship is chiefe,  
because it is alway our spetial reliefe.  
In wealth and in poore, a stay strong and stable,  
and also to mankinde, a good, most agreable.

**Socrates**

To him selfe and his frinde a frind must be one,  
for a frind is owne selfe in another person.

**Pithagoras**

These troublesome wordes, thine, mine, & our owne,  
the cause of al strife, with frinds are unknowne,  
the title al oures, none counteth ought his.  
for al things are ech mans, where true frindship is.

**Socrates**

**Such**



## Pithy meters.

Such things as are noshul, vncomely, & nought,  
are easely attramed yea or they be sought,  
but wisdom & honour, with other such like,  
are hard to be gotten how soeuer wee seeke.

### Plato

Who so for frindes or true frindship seatches,  
must seeke it of such as may be his matches:  
For he that of other, any frinds procureth,  
may chaunce find frindship, but not y<sup>e</sup> endureth,

### Aristotle

Although many wicked in one may agree,  
yet cause they no frindship but a conspiracy:  
For frindship is a vertue by nature so cleane,  
as can with the vicious be mixt by no meane.

### Plato

Betwene Lorde and seruant no frindship may fall  
because their estates are to farre vnequal:  
yet sith they be men good frinds they may be,  
because that in manhode they both doe agree.

### Seneca.

Who so denies his frinds his ayde,  
the while he is wel taken:  
shal at his most neede be denaied,  
their helpe, and quite forsaken.

### Tullius

In trouble, sorow, aduersitie, and grefe,  
frinds are a comfort, a refuge and reliefe:  
Likewise in wealth, a pleasure and treasure,  
to be partakers of any kinde of pleasure.

### Plato

By bearing good wil, first fauor doth growe,  
through vse wherof sweete frindship doth follo.

### Aristotle

The

The frindship y<sup>e</sup> is betwene good men engendred,  
can be by no meanes broken nor ended.  
Wherefore he that doth from frindship disleuer,  
is naught by nature, and was a frind neuer.

**Cicilius**

Whom men do feare they hate, & whom they hate,  
they wish to die, or perish from his state:  
who therefore longs long time chiefe rule to beare:  
must get mens loue, with fauor not with feare.

**Socrates**

Glozy of good deedes by the father done,  
is the best inheritance that he leaues his sonne:  
which who so doth by his vicious life appete,  
bestowes himselfe a bastarde, & vnworthy heire.

**Tullius**

He cannot be counted a liberal geuer,  
which hath not bene also a liberal getter.  
For true liberalitie is to helpe many,  
and in getting wherewith not to hurt any.

**Seneca**

Who so desireth to liue without care,  
ought slowly to spend, and swiftly to spare:  
For at the bottome to leane is but baine,  
where both the least part & worst doth remaine.

**Plocrates**

By swine beauty fadeth, & age is defaced,  
drinke maketh forgotten, that late was embraced.

**Socrates**

He that to wrath and anger is thral,  
ouer his witte hath no power at al.

**Hermes**

Be merry and glad, honest and vertuous:  
For that sufficeth to anger the enuious.

**Pithagoras**



## Pithy mieters.

### Pythagoras.

The more a man hath of abundance,  
so much the lesse hath he of assurance.

### Socrates.

The friendes whom profit or lucre encrease,  
when substance faileth therewithal will cease:  
but frinds that are coupled with harte & with loue,  
neither feare nor fortune, nor force may remoue.

### Musonius.

If that in vertue thou take any paines  
the paine departeth, but vertue remaines:  
But if thou haue pleasure to do that is ill  
the pleasure abateth, but ill tareth still.

### Solon.

If that by destiny thinges be decreede  
to labour to shonne them is paine lost in deede:  
but if that the chaunce of thinges be vnsett,  
it is folly to feare that, wee knowe wee may let.

### Plato.

It is the part of him that is wise,  
thinges to foresee with diligent aduise:  
but when as things vnluckely do frame,  
it becommeth the valiaunt to suffer the same.

### Hermes.

If not for the speede, thou thinke it a paine.  
Will not the thinge, that thou maist not attaine:  
For thou and none other, art cause of thy lette,  
if that which thou maist not, thou trauaile to get.

### Plato.

To faine, to flatter, to glose & to lye,  
require colours, and words faire & lye:  
but the utterance of trueth is so simple and plaine,  
that it needeth no study to forge or to faine.

Horace

**Horace.**

To the auaricious is no suffisance,  
For couetous encreaseth as fast as his substance.

**Solon.**

He is neither riche, happy, nor wise,  
That is a bondman to his owne auarice.

**Pithagoras.**

To strike another if that thou pretend,  
Thinke if he stroke thee, thou wouldst thee defend.

**Solon.**

To beasts much hurt hapneth because they be dumb,  
but much more to me by meanes of speach hath come,

**Thales.**

All enuious harts with the dead men depart,  
But after death dureth the slanderous dart.

**Hermes.**

He that at ones instance another will defame,  
will also at anothers, to the last doe thee the same.  
For none are so dangerous and doubtfull to trust  
As those that are rediest to obey euery lust.

**Plato.**

Sith makinge of maners in company doth lye,  
Enhaunt the good, and the euill see thou lye.  
but if to the euill thou needes wilt resort,  
Returne betimes for feare thou come to short.

**Socrates.**

None betweene wise men by effect may fall,  
but not betweene fooles though folly be egall.  
For wit goeth by order, and may agree in one,  
but folly lacketh order, so that concord is none.

**Socrates.**

He that of al men wil be a correctour,  
Shall of the most part win hate for his labour.

**Pithagoras**



## Pithy. mieters.

## Pythagoras

They that to talke of wisedome are bent,  
not following the same, are like an instrument:  
whose pleasant sound, the hearers doe delight,  
but it selfe, not hearing, hath thereby no profit.

## Pythagoras

Beware of thine enemy when he doth manasse,  
and trust thou him not, if faire seeme his face.  
For Serpents neuer so deadly do sting,  
as when they bite without any hissing.

## Plutarche

Sith the world vnsteady, doth oft ebbe & flowe,  
it behoueth a wise man al times to knowe:  
And so for to saile, while he hath faire weather,  
for heauen may kepe him, whē hold may no anker,

## Diogenes

Of a churlish nature proceedeth foule language,  
But faire speach, is a token of a noble courage.

## Anacharsis

A frind is not knowen, but in necessitie,  
for in time of wealth, eche man semeth frindly.

## Socrates

Wisedome and science which are pure by kind,  
shoud not be written in booke but in mind:  
For wisedome in booke with the booke wil rot,  
but writ in mind, wil neuer be forgot.

## Seneca

For conetense people to die is the best,  
for the longer they liue, the lesse is their rest:  
For life them leaueh, their substance to double,  
where death them dischargeth of endles trouble.

## Antisthenes

Antisthenes

When ought not to wepe for him þ̄ guiltles is slaine,  
but for the flear, which quick doth remaine:  
For to die guiltles, is loile but of body,  
but body and soule both, are lest of the guilty.

Xenocrates

Of woꝝkes begon, when goodnes may breede,  
we should with all swiftnes, deuise to proceede:  
But if by our fautes, may growe any ill,  
we should be as swift to conquere our will.

Socrates

What euer it chaunce thee of any to heare,  
thine eie not consenting, beeleue not thine eare:  
For the eare is a subiect, full oft led away,  
but the eie is iudge, that in nothing will lye.

Seneca, Boetius

Wisedome and honour most commonly be found,  
in them that in vertue, & goodnes abound:  
And therefore are better then siluer and golde,  
which the euill commonly, most haue in holde.

Zenophon

If that it chaunce thee in swarre for to fight,  
more then to wyte, trust not to thy might:  
For wit without strength, much more doth preuaile  
then strength without wit, to conquere in battaile.

Aristotle

Both hated, loue, & their owne profit,  
cause Iudges oft times, the truethe to forget:  
Purge al these vices therefore, from thy mind,  
so shall right rule thee, & thou the truethe finde.

Plato

Although for a while thy vice thou may hide,  
yet canst thou not alwaies kepe it vnspide,

For



## Pithy mieters.

For trueth the true daughter of god & of tyme,  
hath swoyne to detect al sinne, vice, and crime.

Plato.

Happy is that realme that hath a king,  
Endued with wisdom, vertue, & learninge.  
And much unhappy is the realme and prouince,  
where as these points do lacke in their Prince.

Plutarche.

To what soeuer the king doth him frame,  
His men for the most part delite in the same.  
Where oze a good kinge should vertue ensue,  
To geue his subiects example of vertue.

Socrates.

Almes distributed vnto the indigent.  
Is like a medicine geuen to the impotent.  
But to the vnnedy a man to make his dole,  
Is like the ministringe of plaisters to the whole.

Pithagoras.

Better it is for a man to be mute,  
Then with the ignorant much to dispute,  
And better it is to liue solitarily,  
Then to enhaunt much cuill company.

Plato.

That thinge in a realme is woorthy renowne,  
which raiseth by right and wrong beateth dooone,

Seneca.

Goodnes it selfe doth men declare,  
For which many moe the better doe fare.

Socrates.

Unhappy is he wheresoeuer he become,  
That hath a wit, and will not learne wisdom.

## ¶ Of Parables and Semblables.

*Hermes, Socrates, Plato.*

**L**ike as a Surgeon paineth sore hys patients bodies with launcinge, cuttinge, and searhing, putrified members: euen so doth the minde of man afflict & bere his vnruey soule y it might by such means be rid from voluptuousnesse.

He that beinge reproued, departeth immediately, hatinge his counsellor, doth as a sicke man which as sone as his surgeo hath cut his vlcer, goeth his waye, not tarrying till his wounde be dressed & his griefe asswaged.

As plants measurably watered, growe the better, but watered to much, are drowned and die: so the minde with moderate labor is refreshed, but wyth ouermuch is vtterly dulled.

Like as a shippe that hath a sure anker, may lye safe in any place: right so the mind that is ruled by perfect reason, is quyet every where.

As fire smoketh not much, that flameth at the first blowing, so the glo:ye that shyneth

lik. j.

neth



## Of Parables,

meth at the first, is not greatly entised at, but that which is longe in gettinge, enuye alwaies pꝛeuenteth.

Like as a good Musition hauinge anye key or stringe of his instrument out of tune doth not immediatly cut it of and cast it away, but either with straining it higher, or slackinge it downe lower, by litle and litle causeth it to agree: So should rulers rather refoꝛme transgressoꝛs, then to cast them away foꝛ euery trespassse.

Like as they that tast poyson, destroy the selues therewith: so he that admitteth a frēd befoꝛe he know him, may hurte himselfe whiles that he pꝛoueth him.

Like as the bitternesse of the allowe tree taketh away the swētenesse of the sweetest hony: so euil woꝛks dystroy and take away the merite of the good.

Like as a vessel is known by the sound, whether it be whole or broken: so are men pꝛoued by their spech, whether they be wise or foolish.

Like as a crafed shippe by drinkeing in of water, not onely dꝛowneeth it selfe, but all other y are in her: so a ruler by vsinge viciousnes destroyeth not himselfe alone, but all other besides that are vnder hys gouernement.

ueruance.

As it becommeth the people to bee obey-  
dyent & subiect vnto their Lord and Kinge:  
So it behoueth the kinge to entend diliget-  
ly to the weale and gouernance of hys peo-  
ple, & rather procure their profite, then his  
owne pleasure. For as the soule is ioyned  
with the bodye: so is a kinge vnited wpyth  
hys people.

As no phisition is reputed good that hea-  
leth other, and cannot heale him selfe: so is  
he no good gouernour that commaundeth  
other to auoide vices, and wil not leaue the  
him selfe.

Like as a gouernour of a shippe is not  
chosen for his riches, but for his knowledge  
so ought rulers of cities to be chose for their  
wisedomie & learninge, rather then for their  
dignitie & riches.

As a man in a darke caue may not see  
his owne proper figure, so the soule that is  
not cleane and pure, can not perceyue  
the true and perfect goodnesse of almighty  
God.

As the goodnesse of wise men continually  
amendeth, so the malice of fooles euermore  
encreaseth.

Ek. 15.

As



## Of Parables

As libertie maketh friends of ene mies,  
so pride maketh enemies of friendes.

As they which cannot suffer the lyghte  
of a candle, can much worse abyde the  
brightnes of y sunne, so they that are trou-  
bled with smal trifles would be moze ama-  
zed in weighty matters.

Like as the sauoz of karraine is noisome  
to them that smel it: so is the talke of fooles  
to wise men that heare it.

*Anaxagoras, Aristippus, Alexander,  
Solon, Marcus Aurelius.*

**A**S God is naturally most lousing, pi-  
tiful, & alwaies hath y name of mer-  
cy & pitie: so are we alwaies moste  
vnrkinde, euill & wicked, & our wicked  
& shameful works deserue alwaies to haue  
most bitter & greuous chastisements.

God is in his chastisementes as he that  
geueth a blowe to another, the higher that  
he lifteth his hand, the greater is the stroke  
on the cheke. Semblably, the moe yeares  
that he forbear our sinnes, the moze af-  
terwardes he hurteth vs with greuous  
paines.

Like as when a greate and sumptuous  
buil,

buildinge will fall, first there faileth some stone, in like maner there was neuer cytie or countrey that had anye great plague or vengeaunce from God fallen vpon them in their tyme, but first they were threatened & admonished with some token, signe, or prodigie from heauen.

As the ydeot or foolishe man keepeth hys diet from booke and resteth vpon the onely pleasure of meate, so the wise man (in comparison) abhorreth meate and draweth to his booke.

As the slouthfull man is tamed and made lesse then a man by his negligence, so certainly blessed is hee that is not contented to be a man, but if he procure to be more then a man by hys vertue and diligence.

The simple ore or shepe are more worthy their liues the y idle & malicious ydeot, for the beaste liueth to the vtilitie of diuers without doinge damage to any other, but the ydle foolishe ydeot liueth to the damage of al other, and without profit to any person.

Like as riches with thought nourisheth couetise: euen so by riches the enuious nourisheth enuy.

kk. iij.

Like



## Of Parables.

Like as the wicked and malicious persō is most hardy to cōmit greatest crimes : so is he most cruell & ready, wickedly to geue sentence against another for the same offence.

Wee regarde our owne crimes as thorough small nettes which causeth thynges to seeme the lesser, but wee remember the faultes of other in the water that causeth thynges to seeme greater then in deede they bee.

As the greene leaues outward sheweth that the tree is not drie inward, so the good woorkes openly notifieth the inward harte secretly.

As wee see the trees when the fruits are gathered, the leaues fall, and when the flowers drie, that then more greene and perfect are the rootes : euen so when y first season of youth is passed (which is the sommer tyme, then commeth age called winter) and putrifieth the fruit of the flesh, and the leaues of fauour fall, and the flowers of delyght are withered, and the vines of hope dried outward, then is it right that much better the rootes of good woorkes within be good.

As much as the shame of sinne ought to be

be fled of them that be good: euen so much is  
praise the infamy of the euill.

As we eate diuers thinges by morsels,  
which if we should eat whole would choke  
vs, so by diuers daies we suffer trauailes,  
which altogether would make an ende of  
vs in one day.

As in al artes a man is contented at the  
last, so at the last bee they neuer so swete,  
they turne to wearines.

In all naturall thinges, nature is wyth  
right little contented, but the spirite and vn-  
derstandinge is not satisfied wyth manye  
thynges.

Like as it is necessary first to dyspople &  
opilations & lets of the stomacke, to thintēt  
the medicines may profit thē that be sicke:  
so likewise none can conueniently geue hys  
frind good counsell, except he first shew him  
his grieve.

As sinne is naturall, & the chastisement  
voluntary, so ought the rigoz of iustice to bee  
tēperate, so that & ministers therof shoulde  
rather shewe compassion then vengeance,  
whereby the trespassers shoulde haue occasiō  
to amend their sinnes passed, and not to re-  
uenge thynury present.

Though the wood bee taken from the  
fire



## Of Parables.

fire, and the embers quenched, yet neuer theles the stones oftentimes remaine hote & burning, so the flesh though it be chastised with hote & drye maladies, or consumed by many yeres in trauaile, yet concupiscence abideth still in thy bones.

Oftentimes some holesome fleshe (for meate) corrupteth in an vnwholesome pot, and good wine sometime sauoureth of the foyst: euen so though that the woorkes of our liues bee vertuous, yet shall wee feele the stinch of the weake fleshe.

As arrogancy, pride, and presumption is notably hated of god, & had in dirision euery where amonge menne: so contrary wise, lolynes, meekenesse, and an humble spirit purchaseth both the fauor of god, and knitteth vnto manne the beneuolence of men.

As the knowledge of god ought not to be vnperfect or doubtfull, so prayer shoulde not be faint or slacke without courage or quicknes.

As that body is neare vnto health, which (though it be wasted) is yet free and out of the daunger of noysome humors, euen so is the minde more receivable of the benefite of god which is not yet inquinate or defiled with

and Semblables. fo.249

With greuous offences, though the yet lacke true & perfect ver.ue.

It is natural for the body to die, which if no man kil, yet needes must it die, but the soule to die is extreme misery. Our hartes arise and grudge at the remembraunce of the death of the bodye as a terrible & outrageous thing, because it is seene with y<sup>e</sup> bodily eyes: but the soule to die because no man seeth and fewe beleue, therfore very fewe feare it. And yet is this death much more terrible and cruel then the other, even as the soule passeth the bodye, or as God excelleth the soule.

As the body is visible, mortall, lumpish and heauy, and delighteth in things visible & tempozal, & sinketh always downeward: so the soule being mindefull of her celestiall nature enforceth vpwordes with great violence, & with a terrible hest striveth & wasteth w<sup>th</sup> the heauy burthen of the earthly body, despising things mortal & seeketh things permanent & immortal.

*Aristotle, Plutarch, Seneca.*

**L**ike as it is a shame for a man which would hit y<sup>e</sup> prick, to misse y<sup>e</sup> whole but  
even



## Of Parables.

even so it is a shame for him y<sup>e</sup> desireth ho-  
no<sup>r</sup> to fayle of honesty.

As a scar geueth vs warning to beware  
of woundes: so the remembraunce of evils  
that are past, may cause vs to take the bet-  
ter hēde.

As the complaints of children maye bee  
sone appeased, so small affections vanysh  
lightlye.

He that bringeth an infirmed bodye to  
a baine or to any voluptuousnesse, is lyke  
to him which bringeth a broken shippe into  
the raging seas.

They which goe to a banket onely for y<sup>e</sup>  
meates sake, are like them which goe onely  
to fill a vessell.

Servantes when they sleepe feare not  
their maister, & they that bee bounde forget  
their fetters, in sleepe blcers & sores leaue  
smartinge, but superstition alone vereth a  
man when he sleepeth.

Like as they iudge wo<sup>r</sup>se of a man the  
which say that he is w<sup>r</sup>athfull and vngra-  
tious, then if they denied him to be aliue,  
so they thinke not so cuill of God which say  
there is no God at all, as the superstitious  
which say God is froward and ful of w<sup>r</sup>ath  
& reuengeance.

As

As a vessel cannot be knowen whether it bee whole and broken, except it haue lyquor in it: so can no manne be throughlye knowne what he is befoze he bee in auctoritie.

As Darnell springeth vp amonge good wheat, & nettles among roses, even so enuy groweth vp among vertues.

They that are ready to take a tale out of another mans mouthe, are like vnto them which seeinge one profered to bee kissed: would holde forth their lips to take it from hym.

Like as an Hare both deliuereth, nouryssheth, & is with yong all at once: so an vsurer befoze he hath beguiled one, deuileth how to deceiue another by makinge a false bargaine.

Like as an horse after he hath once taken the bridle, muste cует after beare one or other: so he that is once salne in debt can lightly neuer after be throughly quite there from.

Like as phisitiōs with their bitter drugs do mingle their swete spices, y they might be y better receiued: so ought checks to be mingled with gentle admonitions.

Lyke as the booke which are seldome  
times



## Of Parables.

times occupied wil cleaue fast together : euen so the memozy wareth hard if it be not oftentimes renewed.

The poison which serpents continuallye keepe without any harme, they spew it out to others destruction. But the malicious contrariwise hurt no man so much as them selues.

As it is greate foolishnes to leaue the cleare fountaynes, and to fetch water in puddles, so is it likewise to leaue the Euangelists: and to studie the dreames of mans imaginations.

Like as an adamant draweth by little and little the heavy yron vntyll at the last it be soynded with it, so vertue and wisedde soyne men vnto them.

As he which in a game place runneth swiftest and continuing still his place, obtaineth the crowne of his labour, so all that diligently learne and earnestly follow wisdom and vertue, shalbe crowned wyth euerlasting glozy.

FINIS.

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